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NIMBARKA SCHOOL OF VEDANTA

NIMBĀRKA SCHOOL OF VEDĀNTA

BY

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PREFACE

The book was first published in the Allahabad University Studies, Allahabad, in 1940 in form of an article. I had not written it at that time as a book from any critical point of view. It was only an attempt to present to interested scholars an outline of the Nimbārka school of Vedānta. But it gives me a great pleasure to see that the book has been found interesting and useful to the scholars during these twentyfive years. No doubt, much has been written on the subject during this period, but even then there is no complete book on the subject as yet. So there is a great demand for this book. Hence, now I am presenting it in a book form with some improvements.

It has been out of stock for some years and I am extremely sorry that the demand of scholars could not be complied with. The reason is that I have been awfully busy these days in my History of Indian Philosophy whose first two volumes are now in the hands of our readers and three more volumes are still to be brought out. There has been further unusual delay even in its publication due to my having taken up the duty of the Vice-Chancellor of the newly started Sanskrit University in Darbhanga (North-Bihar). But thanks to the Almighty that I have been able to place all these volumes in the hands of our readers and also could revise this small book. I have added a few notes and explanations in the text and re-arranged the foot-notes on scholarly lines. With these few words, I present this book to our readers and hope they will find it still more interesting and useful.

Tīrabhukti, Allahabad-2 Janmāstamī, 1966

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NIMBARKA SCHOOL OF VEDANTA

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॥ श्री:॥

यतो विश्वं सर्वं प्रभवति च यस्मिन्निविशति
नियम्येभ्योऽभिन्नो भवति पुनरन्यः श्रुतिवलात् ।

मुम्रुक्ष्णां ध्येषः शुभगुणयुतो भक्तविवशो

गुणातीतो दिन्यः परमपुरुषो व विजयताम् ॥१॥

श्रद्धेतं प्रतिपेदिरे श्रुतिवलाद्धेशिष्ट्ययुक्तं पुनः
केचिच्छुद्धयुतं द्वितीयरिहतं प्रख्यापयन्तीह ये ।

द्वैताद्वैतमतं तथा बहुविधं शून्यं पुनः केचन

ते सर्वे प्रतिपादयन्ति शिव हे त्वामेव नान्यं प्रभुम् ॥२॥

द्दिकोणगतभेदकारणात् श्रूयते श्रुतिषु शाश्वते शिवे। भेदबुद्धिरिह किन्तु तत्त्वतो नास्ति भेद इति कैने बुध्यते॥३॥

तीर्थेशं हृदये निधाय सततं निम्बार्कदेवं पुन-र्नत्वा श्रीजयदेवपादयुगलं सूगाभिधां मातरम्। विष्णोः श्रीतिकरं सुयुक्तिलसितं शास्त्रानुसारेण तद्-भेदाभेदमतं शुभं वितनुते श्रीमानुमेशः कृती ॥शा

The gradual development of a philosophical thought in India is linked with the gradual unfolding of the Primordial Nature and the intellectual and sentimental life of a human being. It may be said to represent the theoretical aspect of human existence, while the practical side is represented by the actual experiencing of the teachings of the school If, therefore, a system of thought does not correspond to the actual functioning of human life on correct lines, it would have neither any practical value nor any general appeal. There being people of divergent taste, it is but natural that we should have various schools of thought in accordance with their different needs. It needs no explanation when it is said that the Absolute Monism of Sankara, or the Qalified Monism of Ramanuja, or the Unqualified, or Pure Monism of Vallabha could not satisfy every class of people. Proceeding on the assumption that everybody is not qualified for every kind of teaching and that the various schools of thought are only to represent the different stages in the growth of the intellectual and spiritual life of such people, it requires no apology to evolve any consistent school of thought to satisfy the longing of a particular group of people. This may be said in justification of giving a new interpretation to the already existing theory of Bhedabheda or Dvaitādvaita by Nimbārkācārya.

The theory of Bhedābheda is not quite new to us. We know from our studies of the Brahma-Sūtra that Āsmarathya' and Audulomin' were the two old exponents of this theory. Even in later centuries Bhāskara

¹ Bramasūtra, I. ii. 29; I. iv. 21.

³ Bramasūtra, I. iv. 21; III. iv. 45; IV. iv. 6.

and Yādavaprakāśa, the old teacher of Rāmānuja, were the supporters of the same theory. And after that we find Nimbārka expounding the same view-point. It is needless to say that although apparently they appear to look at the Truth from the same angle of vision, yet there is a distinct peculiarity with each of these savants of Vaiṣṇava-Sampradāya.

It is a sort of convention that even such great thinkers as Rāmānuja and others feel hesitation in having full confidence of people as regards their teachings; and therefore, they always try to trace the origin of their thought from God Himself, or any other similar reliable authority like the Veda. Likewise, it is said that the viewpoint which Nimbarka took up was first taught to Sanaka, Sanātana, Sanandana and Sanatkumāra, the four sons of the Creator, through his mental creation, by God Himself, appearing before them in the form of a Swan. It is due to this very belief that this school of Philosophy is known as the Sanakādi-Sampradāya or Hamsa-Sampradāya. Later, the great sage Narada was taught the same philosophy by Paramācārya Śrī Kumāra¹, that is, Sanatkumāra, which fact is corroborated by the Chandogya Upanisad2 whereform we learn that Narada learnt Brahmavidya from Sanatkumāra. Nimbārka speaks of Nārada as his preceptor (guru) परमाचार्यैः श्रीकुमारैरसमद्गुरचे श्रीमन्नारदायोपदिष्टःः. That Narada is regarded as his guru may be due to the fact that Nimbarka has followed the Nīrada-Parcarātra in the interpretation of his philosophy; for we cannot think that Nimbarka was the direct disciple of Narada, the

¹ Vedenta-Pērijāta-Saurabha, I. iii. 8.

² VIII i. l,

Vedānta-Pārijāta-Saurabha, I. iii. 8; Dašašlokī, verse6; Vedēntaratnamahjūsā, p. 75.

pre-historic sage. Although Kesava Kashmiri Bhattācārya, a prominent writer of this school of thought, says in his introduction to his commentary on the Bhagavadgītī that Nimbārkācārya is the oldest of the Ācāryas—श्रीनिम्बार्काचार्यस्येव भगवच्छ्रव्दाभिह्तत्वेन सर्वज्ञत्वात्, सर्वभ्यः श्राचीनाचार्यत्वात् च। तद्व्या-स्यानस्येव.....उपादेयत्वम्—yet it is very difficult for us to believe in it. Besides these, Parāsara is also recognized with great honour as a supporter of this school of thought—इति सर्वज्ञपराशरोक्तश्रीभगवत्यातिलक्ष्णो मोक्तः that is, the final emancipation is the realization of the Lord.

LITERATURE AND AUTHORSHIP

The first and the earliest author of this school is Nimbārka himself. It is, therefore, that he is sometimes called Ādyācārya.³ His old name was Niyamānanda.⁴ He was a great devotee of Lord Kṛṣṇa from his very childhood. It is believed that he is an incarnation of the Sudar'ana-Cakra, the well-known weapon of the Lord. According to some, his parents were Aruṇa Muni and Jayantī Devī, while others believe that their names were Jagannātha and Saraswatī. He was born at Nimbapur, also called Nimba or Naidūryapattana, in the province of Andhra, in the family of a Telugu Brāhmaṇa, on the third day of Vaiśākha Śukla.

From an account given in the Bhaktamāla⁶ by Nābhā Svāmin we know that once he had invited an ascetic to take food at his place. But somehow the meal could not be ready before the sun-set, and after the sun-set when the

¹ Tettvaprsakā sikā, p. 5.

² Siddhāma-Jāhnavī, p. 165.

³ Siddhanta-Jahnavī; p. 201; Siddhanta-Setukā, p. 172.

⁴ Vedāntaratnamanjūṣā, p. 1.

Vedāntaratnamanjūṣā. p. 1

⁶ Chapter XXII,

ascetic was called upon for his meal, he refused to take it, saying that ascetics did not take any food after the sun-set. Niyamānanda then prayed to his Lord, who at once came to the help of his devotee and placed His Sudar'ana-cakra at the setting mountain which appeared like the shining Sun. This Sun was shown to the ascetic from the top of a nimba tree, who then agreed to take his food with Niyamānanda. After the meal, it, again, became quite dark and the ascetic could easily know what had happened behind the scenes. While parting the ascetic said to his host that as you had shown me the sun from the top of a nimba tree by the force of your devotion, you would henceforth be called Nimbārka or Nimbāditya. Since then, he is known by that name. No more about his personal history is known to us.

About the period when he flourished, Dr. R. G. Bhandarkar says in his Vaisnavaism and Shavaism¹ that he died in about 1162 A. D. and so he should have flourished either in the beginning of the 12th century or at the end of the 11th century A. D. In the Bhavisya-Purāna-Parilista² it is said that Nimbāditya flourished after Visņuswāmin and prior to Mādhvācārya—

विष्णुखामी प्रथमतो निम्वादित्यो द्वितीयकः। मध्याचार्यस्तृतीयस्तु तूर्यो रामानुजः स्मृतः॥

This Mādhvācārya is believed to have been born in 1199 A.D. Hence, this also supports to his having lived in the 11th century. That he was recognized as all-powerful and the giver of the desired objects to all is clear from the account given in the Bhavisya Purāna —

P. 62.

³ Chapter, 21,

निम्वाकी भगवान् येपां वाञ्छितार्थप्रदायकः॥

Kesava Kashmīrī calls him Omniscient in the introduction to his commentary on the $Bhagavadgīt\bar{\imath}^1$.

He was a Vaisnava by faith; and like his predecessors he tried to solve the riddles of the universe on the Vaisnava lines. History tells us that the great orthodox thinkers of the country while trying to propound a particular school of thought and be called Acaryas, accepted the three Prasthanas-Upanisads representing the Sruti-Prasthāna; Brahma-Sūtra representing the Nyīya-Prasthāna and Bhagavadgītī standing for the Smrti-Prasthīna,—as the basis of their views; and it is surprising that the elastic nature of all these three Prasthanas could easily satisfy all their demands. Nimbarka also followed the same old trodden path. Of these three, again, much more emphasis is laid on the Brahma-Sūtra which really gives better facilities to establish one's own viewpoint in all its aspects through the time-honoured five factors of argumentation. namely, Visaya (the topic under consideration), Sangati (relevancy), Sam'sa ya (doubt or question arising upon the topic), Pūrva-Paksa (the first side or the prima facie argument concerning it) and Siddhinta (answer or demonstrated conclusion), like the five factors of Nyaya. Therefore, Nimbarka wrote a brief commentary on the Brahma-Swira in the light of his new interpretation and named it Pārijātasaurabha.

This commentary is very brief unlike other commentries and does not indulge in discussing the interpretation given by other Acaryas. He merely confines himself to the exposition of his own interpretation in verybrief and clear language. This is a peculiarity which is not found with

¹ P. 5.

any other Acarya. He also wrote a set of ten verses, called Dasaslokī, wherein he has explained his Bhedābheda theory. This work is an elementary book dealing with the subject especially written for those who could not easily study works of higher standard. (मन्द्रमतीनां सर्वशास्त्रार्थ-जिज्ञासूनां शिथिलप्रयन्नानां शास्त्रार्थविचारासमर्थानां मुमुक्षुणामुपकारार्थे वेदान्तरत्रभूतां शास्त्रार्थकामधेनुं दशश्लोकीमपि निर्ममे¹) That is, says Nimbarka, I have written even the Da'a'lok which is like the heavenly Cow fulfilling all desires in the field of knowing the Truth contained in the Sastra, which is the jewel of Vedanta, for the benefit of those who are desirous of Moksa, are unable to understand the truth, are idle, and dullard and yet desirous to know the Truth. He also wrote a work named Sadīcīraprakīla on Karmayoga (कर्मयोग: श्रीभगवचरणेराचार्यै: सदाचारप्रकाशे निर्णीत: a). Another work of his is the Prapatticint amani (तच प्रपत्तिचिन्तामणी भगवचरणी-राद्याचार्यै:.....प्रपञ्चितम्.3). From the commentary of Kesava Kashmiri on the Bhagavadgītī, it appears that Nimbārka also wrote a commentary on the Bhagavadgītā but it is ' not available these days. (तदेतद्ध्यायपट्कत्रयात्मकं गीताशास्त्रं ... सर्वविदुषां प्रमाणम् । ... श्रत एव बहुर्भिराचार्यैः स्वस्वमतानुसारेण व्याख्यातिमदं शास्त्रं परन्तु तेपां सर्वज्ञत्वाभावात्तद्व्याख्यानानां शास्त्रविरुद्धां-शेनापि युक्तत्वान्न सर्वमुसुसूपादेयत्वं किन्तु...श्रीव्यासवचनाच्छीनिम्बार्का-चार्यस्यैवं... सर्वेभ्यः प्राचीनाचार्यत्वात् तद्व्याख्यानस्यैव ... उपादेयत्वम् । तस्य ह्यतिगम्भीरार्थतया...मन्दमतीमां तत्र प्रवेशान्हित्रात् तेषां...जपकाराय... तदुक्तार्थोपलब्धये...मया...टीका सुगमा...यथामति विधीयते व्याख्यातमादौ तद्दभ्रवोधादाचार्यवर्येण हरिप्रियेण । निम्वार्कनाम्नाऽतिगभीरवोधं श्रीनारदा-तुप्रह्माजनेन ॥⁵)

¹ Vedantaratna-manjuşa, p. 2

² Vedantaratna-mahjūṣā, p. 97 ; Śrutyanta-Suradruma, p. 118.

SS; p. 172; Vedantaratna-manjusa, 140.

⁴ Tatparyaprakāiskā, pp. 4-5; ii.

⁵ End of the Tatparyapraka'sa on the Bhagavadgita.

Śrīmadvārṣabhānavīdayita Dāsa in his commentary, Anubhīṣya, on Śrī Śrī Caitanyacaritāmṛta by Kṛṣṇa Dāsa, says that Nimbāditya was born in the village named Mungerapattana.¹ He, while speaking of Keśava Kashmiri, says that according to the Bhaktiratnīkara,² Nimbāditya had as many as twenty-nine pupils, namely, Śrīnivāsācārya, Viśvācārya, Puruṣottama, Vilāsa, Svarūpa, Mādhava, Balabhadra, Śyāma, Gopāla, Kṛpā, Devācārya, Sundara Bhaṭṭa, Padmanābha, Upendra, Rāmacandra, Vāmana, Kṛṣṇa, Padmākara Śravana, Bhūri, Mādhava, Śyāma, Gopāla, Balabhadra, Gopīnātha, Keśava, Gokula, and Keśava Kashmīrī.³

Another writer of importance is his own pupil Śrī Nivāsācārya. He is regarded as an incarnation of the Sankha—Conch-shell one of the ornaments of the Lord-Sankhāvatīraḥ Puruṣottamasya. He calls himself the direct pupil of Nimbārka. At the instance of his teacher he wrote a commentary on the Saurabha of Nimbārka and named it Vedāntakaustubha. (तराह्म्या तदुक्त्वर्त्या तदुक्त्वर्त्या तदुक्त्वर्त्या तदुक्त्वर्त्या स्था म्दुमितपदो वेदान्तकोस्तुभः.....विरच्यते. He is, also like his teacher, quite simple in explaining the lines of the Saurabha. Likewise, he also does not discuss the views of other commentators on the Brahmasātra. He is very clear in his exposition. He very often quotes Śruti texts in support of his statements. He quotes a Kārikā from Viprabhikṣu who is believed to be the same as Dharmakīrti. Another work of his is the Khyātinirṇaya

p. 4.

² Chapter, XII,

³ Srī Caitanyacari'ēmīta, Ch. XVI. 25; pp. 271-72.

⁴ Vedantaratna-manjūsa, p. 3.

⁵ Vedanta-kauslubha, I. i. 1.

wide Sankara Miśra's com. on Khandanakhanda khādya, Parichheda 1, p. 53, E. J. Lazarus, Benares Edition.

of which we have a few references here and there only. As he is the direct pupil of Nimbarka, he may be placed in the 11th or 12th century. He is also believed to be a Telugu Brahmana.

The next important author is Srīdevācīrya, the pupil of Krpīcīrya. He is believed to be the incarnation of the Lotus possessed by the Lord in His hand.3 Anantarama Vedantin in his work called Acaryacarita tells us that Śrīdevācārya was born in 1112 Samvat, that is, about 1055 A.D. in a Telugu Brahmana family. He wrote a Vrtti named Siddh inta-Juhnavi, on the Brahma-svtra3. But unfortunately, the Vrtiz available extends only as far as the first four Sutras of the Brahmasutra. His pupil was Sundara Bhatta who wrote a commentary on his teacher's Jahnavi and named it Siddh inta-Setuki. This commentary also is not available beyond the Catussatri. Both of these two commentaries are very elaborate and they discuss freely the views of other schools of thought. Śrīdeva also can be placed in the 11th century as a contemporary of his own teacher. He is also very often quoted by Kesava Kashmiri in his commentary on the Vedantakaustubha called Kaustubhaprabhi.4

Viévācārya is another old writer of this school. He wrote a commentary on the Prapatticintemani of Nimbārka'. He bows down to Śri-Nivāsācārya in his work. His name along with a quotation of his is found in the Vedēntaratnamaājūsā of Purusottamadeva—Uktañca Viśvācāryacaranaih.

¹ Siddhantasetuka., p. 161.

² vide Introduction to the Sildhanta-Jahnavi and Sildhanta-Seinka, p. 2.

Cakrurvedantasūtrānām vrttim vedāntajahnavīm.
 Cf. the beginning verses of the Prabkā, p. 19.

⁵ Vide Setuka, p 172.

⁶ p. 3.

शङ्खावतारः पुरुषोत्तमस्य यस्य ध्वनिः शास्त्रमचिन्त्यशक्तिः यत्स्पर्शमात्राद् ध्रुव स्नाप्तकामस्त श्रीनिवासं शरणं प्रपद्ये ॥

Another author of great name and fame is Purusottamīcīrya. He wrote a very comprehensive and easy commentary on the Da'a'lokī of Nimbārka and named it Vedāntaratnama गृंग्रेडा. He bows down to Śrī-Nivāsācārya as his guru तं वन्दे मनसा गिराच शिरसा श्रीश्रीनिवासं गुरुम्.¹ He also wrote another work named Sıddhīntaksīrārnava of which only a reference is found in the Setukā.² He was also a Telugu Brāhmaṇa. If he is really the pupil of Śrīnivāsa then he may be placed in the 11th century along with Visvācārya whom the former quotes.

Then, we have several other writers about whom we know very little. Mādhava-Mukunda, the author of the Parapakagirivajra, criticises in his work the views of other schools of thought and shows the superiority of the Nimbārka school.

Anantarāma wrote the Vedīntatattvabodha. It is a small treatise and yet it deals with almost all the aspects of the school. It criticises the Visiṣṭādvaitavāda. He refers to the Vedīrthasaṅgraha and Vedīntadīpa. Another work of his is Ācīryacarita.

Kṛṣṇastavarāja, consisting of a set of twenty-five verses, appears to be an old work of anonymous authorship. It has been commented upon by Purusottama Prasāda, son of Nārāyaṇa Prasāda, who was boin in 1680 Samvat = 1623 A.D. in a village named Jagādharī near Kurukṣetra. He was initiated into this school by Dharmadevācārya. His commentary is called Srutyantiasuradruma.

¹ Vedentaratnamanjūsa, p. 1.

² p. 161.

³ p. 30.

The commentary is very lucid and deals with all the salient points of the system. Other works of this author are Paratattvanirnaya¹ and Nyāyadīpāvalī.² None of these works is available these days.

Krenastavarāja has got another commentary named Śrutisiddhīntamamjarī by an anonymous writer. It is not so important as the other.

Vedāntakārīkāvalī, also called Adhyātmakārīkāvalī, is another anonymous work. It is in verse. It deals with almost every aspect of the school though very briefly. It has been commented upon by Purusottama Prasāda who named his commentary Adhyātmasudhātaraṅginī.

Svabhūdevācārya seems to be a famous writer of this school.3

Ke'ava Kashmīri, pupil of Gangala Bhaṭta¹ is a samous writer of this school Another name of his guru seems to be Mukunda who is mentioned in the Vedānta-kaustubhaprabhī, a commentary on the Brahmasītra by Kesava, several times o

¹ Vide Introduction of Stutyant suradruma, p 2

² Cf Śruiyantasuradruma, p 54

² Cf Introduction to the Suradruma, p 1

⁴ Gurusrigargalabhidham-Tatparya prokasīka, p 1

⁵ Can he be identified with the author of the Parapaksagirivajra?

^{6 (1)} Śrī Mukundam gurum natvā Purvacaryoktavartmana-brahmasūtrani sankṣepat vivriyante svatuṣtaye—Prabhā on Bralma ū(ra, I i 1, (2) Śrīśrī-Nimbārkamatānuyāyi-śrīmanmukundacaranārunapadmamakarandabhṛngena-jagadvijayi-śrī Keśava Kāśmīribhattena, etc., etc at the end of each Pāda of his Prabhā, (3) Yānena Muktidah Kṛṣnastam Mukundam gurum śraye I rabhā, IV. iv 22 (4) Pāyācchrī Mukundo nah Śrīnimbārkapadāśritān Prabhā, I iv. 28

As he does not mention the name of Mukunda in his commentary on the Bhagavadg ti as his guru but he mentions the name of Gangala instead, it is assumed that either he had two gurus, or that they were identical personages. There seems to be no justification for the assumption of Kisoradasa, the editor of the works of this school, that Mukunda is the name of the father of Kesaval, when we find that Kesava very often adds the word Guru after the word Mukunda

We are told that he was a Telugu Brahmana, born in the province of Andhra, in the village named Vaidūr yapattanam He is generally placed in the 14th century He travelled far and wide Once, he went to Kashmir and met there one Vidyadharacarya, a scholar of the Śakta school of thought, in a philosophical discussion. He de feated the Acarya and converted him to his own'Vaisnava cult, and gave him the name Brazesacarya This new Vaisnava scholar wrote a commentary on Kesava's Kramadipikā in 1450 It is believed that Brajeśacarva was the first Vaisnava teacher of Kashmir The title of 'Kāshm ri' was added to Kesava's name simply to distin guish him from another Kesava of the same school It is said that Kesava had miraculous powers and once he com pelled a representative of the Moghul king at Mathura through his mystic powers to obey his orders Kesava then came to Bengal where he met Śri Caitanyadeva whom he initiated into the Vaisnava cult3

¹ Vide Introduction to the Tattvapraka sika, p 1

² Vide notes above

^{*} About this Kesava we learn from Krsna Dasa's Caitanya caritāmita (Cha XVI 28—108) that he was a diguijant and moved from one centre to another centre of learning to discuss with sholars knotty philosophical problems He accordingly went to Navadvipa and met there Nimāi Paņdita while the latter was sitting on the

Keśava Kashmīrī wrote several works; some of his more important works are · (1) Prabhī, generally known as Kaistibhaprabhī a commentary on Śri-Nivāsācārya's commentary on the Brahmasūtra, (2) Tattvaprakākkī on the Bhagavadgītī; (3) Upanisad-prakasīkī, a commentary of the important twelve Upanisads, (4) Visnusahasranīma-Bhīsya, (5) Stotras in praise of Lord Krsna, and (6) Krama-dīpikā a Tāntric work dealing with the Visnu-Mantra. Besides, it is believed that he wrote a commentary on the Śr madbhīgavata¹. Most of his works are still unpublished.

Vanamīlī Mi'ra, Brahmacār, wrote his Vedīntasid-dhīntasangraha, also called Śiutisiddhīnta, in verse along with a commentary in prose He lived in a village named Triyugapur, some six miles from Brndāvana He belongs

bank of the river Garga He was received with due respect When Kesava expressed his desire for having some scientific discussion, the Pandita requested him to compose some verses in praise of the river Ganga Kesava, endowed with unique merit, readily composed one hundred verses in one hour The Pandita was carefully and patiently hearing all these verses He however, picked up one verse from his composition* and requested Kesava to explain it and point out the defects and the alankeras therein Kesava said that there was no defect and that there were only two alankaras— Upamā and Anuprāsa in that verse Whereupon the Pandita pointed out that there were five defects—and five alankaras in it. The five defects are aumirs andheyamisa in two places, Virudihamati, bhagnakrama and Punarukta The five alankaras are Sabaalankara in two places, while orthalankara in three places anuprasa and purarukt vadabhasa are the sabdālankāras, while upamā modhābhāsa and anumāna are the three arthai nkaras At this Kesava was perplexed and went away full of admiration for Nimai Pandita who was regarded as an incarnation of God

^{*}mahattvam gangāyāh satatamidamābhāti nitarām yadeşa śrīvişnoścaranakamalotpattisubhagā dvitīyaśrīlaşkmīriva suranarairarcyacaraņā bhavānībhrturyā śirasi vibhavatyadbhutaguņā

1 Vide Introduction to Tatirapākā sikā, p 1-3

to the family of the Bharadvajas 1. The book consists of several chapters dealing with almost every topic though very briefly.

Keśava Kāshmīrī had one younger brother named Ananta Bhatta, who also wrote a work, on the Nimbārka School, and named it Vedīntaratnamālī.

The following mss. of the works of the Nimbarka School are noticed by Rai Bhadur Hıralal in the MSS Catalogue of C P. and Berar³

- 1 Nimbīrkatattvanirnaya by Nanda Dāsa
- 2 Nimbārkadvīdašamahīvākya
- 3 Nimbīrkapa cikarana by Manohara Dāsa
- 4 Nımbīrhapīkhandamukhadalana by Nırabhadra
- 5 Nimbārkavratajyotsnīkaia by Nimbārka Swāmī

All these MSS. are in possession of Rīn. Sūrya mukhī Bai of Nandagon State CP.

Nimbīrkanīmasahasra has been noticed by Dr. R. L. Mittra. This MS appears to be a portion of a work named Naimīsa (नेमीपदार्ड) 4

These are the works on Nimberka school known to me so far.

EPISTEMOLOGY OR THE THEORY OF KNOWLEDGE

We shall see that according to Nimbarka there are three tattvas, namely, the Paramatman or Purusottama,

² Vids last verses of his book

² Vol II MS No 196

³ Nos 2593-97

⁴ Vide his MSS Catalogue, Vol VII, No 2533

the Jiva (Individual self) and the Jagat (universe). For the knowledge of these they believe in only three means of right knowledge, namely, Perception, Inference and Valid testimony. A brief treatment of each of these is given here in order to differentiate the stand-point of Nimbaka from the rest of the schools.1

PERCEPTION is that valid source of knowledge through which an object is known directly. It is valid, as the knowledge derived through it corresponds Means of to the actual reality. Its process is—through the knowledge instrumentality of the sense-organ a contact with the object, which is the intermediary stage, is brought about, which in its turn, leads to the production of knowledge. There are two kinds of Perception-External (bīhya) and Internal (ābhyantara). The former, again, is divided into five different types in accordance with the number of our five external organs of sense-perception. The Internal-Perception is produced through the instrumentality of the Manus (mind) wherein the objects of perception are internal, such as, pleasure, pain, etc.

Pratualsa is the most effective of the pramanas, as it is the asīdhīrana-kīrana of the final emancipation as well. Moreover, the knowledge produced through Agama leads to molsa, being its asadharana-karana, only because Agama is also aparoksa (aparoksatvenaiva mokrāsādhāranakāranatvam).2

INTERENCE³ is that source of knowledge through which things not present before the five external organs of sense are cognised. The main factor to assist this source of knowledge is the concomitant relation (vīpti) between the major and the middle terms. They, like the

¹ Srikrsnastara and its commentary-Srutyantarasuradroma, verse 19

² Srutyant arası a adruma, p. 194 8 The whole process is just like that of Nyaya.

negative instance; as smoke is not present in the lake; 4) Abīdhitaviṣayatva, the presence of the object of the Middle-term in the minor is not disproved by any stronger proof; 5) and Asatpratipaksatva, absence of the counter syllogism.

But in the case of an exclusively positive instance, the Middle term has to satisfy only four conditions; negative instances being impossible, the necessity of showing the absence of the Middle term in the negative instance does not arise at all. Likewise, in the case of an exclusively negative instance, positive instance being impossible, the necessity of showing the presence of the Middle term in the positive instance does not arise.

Like the Nyī-ya-Vaisesika school of thought, the Nimbārka school also believes in the fallacies of probans. They are five in number: 1) Asiddha or unproved reason. There are three varieties of it—a) a reason (hetu) the subject or place of which is devoid of the distinctive features of the supposed minor term (aprayāsiddha); as in the example 'a sky-lotus is fragrant. because it is a lotus', the minor term 'sky-lotus' is only an imaginary thing; b) a reason which is non-existent in the minor term (svarīpīsiddha); as in the instance 'water is tasteful, because it has smell', 'smell,' being the quality of earth, is not

Naiyāyikas, utilise all the five factors of syllogism in arriving at a conclusion. The five factors are (1) Proposition (Pratizia) as—the hill is on fire (2) Reason (Hetu) as—because it is smoky, (3) Explanatory example (Udīhaiana) as—wherever there is smoke there is fire, as for instance, a kitchen, (4) Application (Upanaya) as—so is this hill (5) Conclusion (Nigamana) as—hence, the hill is on fire

Or these, the reason or the Middle term is of three kinds i) Kevalīnvayi (only negative) in which case there is only affirmative invariable concomitance between the two terms, as in the argument—it is nameable, because it is knowable, and no negative, ii) Kevalavyatirek (only negative) in which case there is only negative instance, positive instance being impossible, as for instance, this is earth, because it has smell, iii) Anvayavyatirek—where both positive and negative arguments can be adduced with the help of positive and negative instances, as for instance—wherever there is smoke there is fire, as in the kitchen, and where there is no fire, there is no smoke, as in a lake

There are two important factors in an inference—a) Paksadharmatā, that is, the presence of the Middle term, with which the concomitant relation of the Sādhya (Major term) has been established, in the Minor term (pal ra), and b) Vyāpti (concomitant relation) The middle term, which possesses both the positive and the negative inst an es, has to fulfil the following five conditions 1) Paksavrititva, that is, the Middle term should be present in the Minor term (Pal ra), as smoke is in the hill, 2) Sapaksavrititva, presence of the Middle term in the positive instance, as smoke is in the kitchen, 3) Vipaksāvrititva, non presence of the Middle term in the

negative instance; as smoke is not present in the lake; 4) Abīdhitaviṣayatva, the presence of the object of the Middle-term in the minor is not disproved by any stronger proof; 5) and Asatpratipakṣatva, absence of the counter syllogism.

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coincides with the opposite of eternity. 3) Anaikīntika or a reason which is co-existent with the major term only partially. It has three varieties: a) a reason which is too wide; as in the instance, 'the hill is smoky, because it is fiery', where the reason 'fiery' is too-extensive and is present even where there is no smoke. This is named Sīdhīrana. b) A reason which is equally present in its homogeneous instance (sapuksa) and also in its heterogeneous instance (vidharma-vipaksa); as in the example 'sound is eternal, because it is knowable' the reason 'knowability' is not only present in the sapaksa but also in the vipaksa. This is called Asidhīrana. c) A reason which is neither present in the homogeneous instance (sapaksa) nor in the heterogeneous instance (vipaksa); as in the example, 'earth is eternal, because it possesses smell', the reason 'possession of smell' is not found in anything apart from earth which, in its entirety, is the major term. This is called Anupasamhārī. 4) Prakaraņasama or inconclusive reason, that is, a reason wherein there is the possibility of another reason proving the opposite of the thing to be proved, that is, the major term; as in the example 'water is hot, because it possesses touch'. Here there is the scope for counter-reason to prove the opposite, as —water is not hot, because it is not lejas. 5) Bādhita or Kālātyayā padirļa, that is, a reason where the negation of the major term in the minor is proved through a stronger proof; as in the instance, 'water is hot, because it is fiery', the absence of heat is proved through perception which is a stronger means of cognition.

SCRIPTURAL TESTIMONY (Sabda-Pramīna) is a statement of one who speaks the truth (āpta) as it is in reality. There are three types of $\bar{v}pta$ in accordance

^{1.} By Apta is understood speaking about a thing as it exactly is, being free from intellectual duliness, defects of sense-organs, and bereft of various erroneous notions—suradiums on Verse 19, p. 192.

with the difference in the degree of the authoritativeness of the speaker. For instance, (1) Vedas are most authoritative; hence, the statements of the Vedas the are the best of the authorities. (2) The Smrtis and their authors like, Manu, Valmīki, Parasara, Vyasa, and others, who depend upon the Vedas alone for their authority, possess their authoritativeness of lower degree than that of the Vedas. (3) The commentators on these, as they depend upon the Vedas and the Smrtis for their authority, are also authoritative next to the Vedas and the Smrtis. Though Pratyaksa is the most important of all the Pramīnas, yet for the explaining of the Svarūpa etc. of the Lord, it is the valid testimony alone which is the most efficient one. The inhuman powers of the Lord cannot be known through perception etc,1 hence, valid testimony is the most efficient means to get the knowledge of the Lord2. It is further said that in fact, both inference and pratyaksa are pramānās, because they are helped by Sruti³ For Sabda-pram Ina they belive only the following:-Rgveda, Yajurveda, Sāmaveda, Atharvaveda, Bhārata, Parcaratra, and Mularamuyana and also such other texts which are based on these. These alone are called sastra.

Analogy and other sources of knowledge recognized by other schools of thought are not regarded here as independent sources of knowledge, as their scope is covered by the already recognized three means of knowledge.

Verbal testimony (Sabda) conveys its sense through its Vitti (meaning-conveying to others the knowledge of objects as part from oneself (pararthabhidhanatvam).

^{1.} Srī-Kṛṣnastava and its com. Suradruma, p. 195.

This Vitti is of two kinds—Primary (Mukhya) and Secondary (Amukhya or Jaghanya). The former is something like the potency (sakti) in the words which is capable of conveying the meaning of those words. This, again, is of three kinds: a) Conventional (Rūdhi), wherein the potency belongs to the whole word; as in the words 'Hari', 'Nārada', etc.; b) Etymological (Yaugika), wherein the potency belongs to the parts; as in the word 'Mādhava', the letter 'mī' means 'Lakṣmi', and dhava means husband; hence, the meaning of the word 'Mādhava' means 'the husband of Lakṣmi'; c) where the meaning is obtained through both—Etymology and Convention (Yoga-rūdhi); as in the word Pankaja' meaning that which is produced out of mud, that is, lotus.

The latter, that is, the Secondary vitti, (mode of expression) is of two types—a) Laksanā, indirect application of a word through the relation of Sakya. This itself has three varieties: i) Jahat—wherein the direct implication of the word is left out; as in the example— 'there is a villa on the current of the river Ganga, where 'current of the river Ganga' means, through indirect implication, 'bank of the river'; ii) Ajahat—where the direct implication of the word is carried along with the implied meaning; as in the instance 'red runs', the term 'red' means 'red horse'; iii) and Jahadajahat—where the direct implication of the word is partly lest out and partly carried along with the implied meaning; as in the example—'this is that very Devadatta', the identity between 'this' and 'that' is due to dropping out the uncommon features and accepting the common ones. This is also called 'Bhaga-laksana'. (b) $Gaun^-$, that is, the connection of the implied attributes possessed by the term (żakya); as in the example 'simho Devadattah' (Devadatta is lion), the attributes of ferociousness, etc., possessed by

a lion, become connected through implication with Devadatta. This is also called 'Laksita-laksana'.

· Of these three sources of knowledge, Perception is most reliable, at least as far as the worldly objects are concerned. Scholars of this school go even further as to assert that the knowledge obtained through the Scriptural testimony is the most efficient cause of final emancipation only through direct Perception. Thus, Perception is more important than even the Scriptural testimony. It is needless to say that Perception is more reliable than Inference. But for the true realisation of the nature of the Lord, Scriptural testimony alone is the right means1. So says the Sruti-Nendriy ini n inum inam-that is, neither the sense-perception nor can the inference lead to the realisation of the Lord.2 Thus, it is clear from the above that for the true knowledge of the Paramitman and the Jiva along with their qualities, the only source of knowledge is the Scriptural testimony, while for knowledge of the various aspects of the cosmic world, the sources of knowledge are Perception and Inference also.

It may be mentioned here that although Perception and Inference both are valid sources of knowledge, yet sometimes there appear some defects in these also. As for instance, at the perception of illusory head one may take it to be the head of a particular man; or at the sight of the rise of profuse smoke from a mountain top after the fire is extinguished by a heavy shower, one may infer the mountain to be fiery; hence, it is held that these two sources of knowledge are not independent like the Scriptural testimony. It may be, therefore, concluded that as far as these two sources of knowledge are concern-

1. Śrīkṛṣṇastava, verse 19.

3. Vedarta-rutna-mafijusa, p. 61.

^{2.} Quoted in Vedanta-retna-mahijusa, p. 61; Suradruma, p. 195.

ed, self-validity (svatah prāmīnya) of knowledge is not possible according to this school. In the case of Verbal testimony, on the other hand, self-validity is recognised even according to Nimbīrka.

VALIDITY OF THE SO-CALLED ERRONE-OUS COGNITIONS

The Nimbarka school of thought is an exponent of the theory of distinctness and identity (Bhedabheda); and accordingly, believes in the mutual distinctness and identity of the Paramitman, Jiva and the Jagat. It is, therefore, that the system is also known as Sathhyātivīda. Hence, everything being of the nature of Brahman, the knowledge of animate and inanimate objects is always valid beyond doubt,2 and there is no erroneous knowledge ever. Thus as regards the stock example of the so-called erroneous cognition-'idam rajatam' (it-oyster-shell-is a piece of silver), it is said that had silver been really non-existent in the pearl-oyster, then there would have been no imposition of it upon the pearl-oyster; just as, no one sensibly ever imposes the existence of lotus upon sky. Moreover, according to the Process of Quintuplication of the five elements (Parcikarana) the fiery element, which is also the cause of silver, is present even in the pearloyster. Hence, it is not erroneous to say that pearloyster is a piece of silver. But as the silver is present there only in very subtle form, it is not of any practical And it is this aspect of the thing that leads one to speak of the statement as an erroneous one. It should be kept in mind that in common parlance the term 'real' (yathīrtha), ordinarily, is used in connection with that object which forms the major portion of the composite,

Sourabha and Kaustubha on the Desasloki Brahmasütra III, ii. 27.
 Dašašloka Verse 7: Vedāntaratra-manijūsā, p. 83-84

and it is this major portion which is spoken of in worldly usage; while that which forms the minor portion is said to be unreal (ayathīrtha) or illusory, and is not even recognised for any consideration. It is this consideration which leads one to make distinction between such terms as—existence and non-existence; right and wrong; real and illusory, etc., etc. This double aspect of an object also is in keeping with the Bhedabheda theory of this school¹. Similarly, the knowledge of snake in rope is not erroneous; for the knowledge of snake which the knower has come to possess at that moment is produced from his correct knowledge of the true existence of snake which he already had in his subconscious mind. If it were not so, that is, if the knowledge of the snake in the rope were produced out of the non-existence of the knowledge of an existing snake, then a child who has no such knowiedge also should perceive the snake in that rope, which never happens. Hence, the knowledge of snake in the rope is real and not illusory. In the same way, the knowledge of water in the mirage is also real in accordance with the Process of Parcikarana. It is not visible, because earthly elements predominate in the mirage. Hence, it is not of any practical value also. Likewise, when a man is suffering from jaundice, he happens to see the white conch-shell as yellow. This is due to the influence of the bile over the rays emanating from the eyes that the white colour is suppressed and the yellow colour is manifested in its place. This biliary influence is not perceived by others. Hence, those who do not see the yellow colour think him to be wrong, while, in fact, he is not so.

Sometimes, people are found suffering from the socalled mistaken notion regarding a particular direction

^{1.} Swadiuma, P. 20

(digbhrama). They take the east to be the west, the south to be the north, and so on. Sometimes, the notion is so strong that people never get rid of it throughout their whole life. This is also a case of valid cognition. The validity of this notion is due to the simple reason that particular direction is present in another direction, and it is due to some unseen cause that only one direction is cognised there, while the presence of another is overlooked.

In the same manner, it is due to the swift motion of a fire-brand that it is taken to be circular forming as one connected row of light. Again, people wrongly think that it is the reflection of mirror which manifests the colour of the face. The fact is, on the other hand, that the rays coming out of the eyes become obstructed by the mirror and then through the mirror those very rays reflect upon our face and manifest its colour. The whole process takes place so very swiftly that no one easily becomes aware of it.

There is another so-called erroneous knowledge about the visibility of two moons simultaneously. Now, this is due to the fact that the rays of the eye become diverted towards two directions through darkness, etc., caused by the obstruction of the fingure, so that there being two different causes there appear to be two distinct moons. Through the help of one of the causes one perceives the moon in her own place, while through the other cause one being diverted a little, perceives the spot near by the moon and through it perceives the moon which has left her own place. Hence, through the two different causes although the moon, qualified by the occuption of the two different places simultaneously, is cognised, yet since there is the cognition of two moons and there being

difference in the form of the object of cognition and also as there is no cognition of a single moon, there is a general notion that there are two moons. Here, as there are really two different causes, there is bound to be the cognition of two moons qualified by the occupation of the two different places. This necessitates the duplication of the form of the moon in all its reality. Thus, it is clear that ocular tejas, when divided into two parts through the influence of darkness, leads to the visibility of two moons. When darkness, however, is removed then only one moon is seen.

In all these cases of the so-called erroneous cognitions both the sources of knowledge and the knowledge itself are always present; and through the cause one comes to have the knowledge of the effect. In every case, the knowledge should be present; for, if it were not so, and even if the object be present, there would be no effect.

It would not be out of place to mention here that according to the Sankara Vedānta also the presence of the knowledge of snake in the mind of the person who takes a piece of rope for the snake is accepted without any hesitation; but what is called erroneous in this, is the imposition of that knowledge upon 'idam'. The Sankara Vedānta also believes in the process of Paācī-karaṇa, and as the taijasa element which is the cause of the silver is also present in the pearl-oyster, it would not be wrong to say that there is silver in pearl-oyster. But, as the Nimbārka school also holds, it is of no practical use. So there is not much difference in the two views. But Šankara does not refer to this point at all. He emphasises the aspect of contradiction (bīdha) and the

^{1.} Swadiuna, pp. 199-203.

false imposition, which, however, are not possible in the Nimbarka school.

Whatever has been said above as regards the socalled erroneous cognitions refers not only to the waking state of consciousness but also to the dreaming state. Thus, according to Nimbarka, all the dream-cognitions are valid; and the reason for this is that the Lord Himself is the direct cause of all the objects of dreamcognitions. So says the Sruti—"there are no chariots, no horses for the chariots and no paths, but He creates the chariots, horses for the chariots and the path (न तत्र रथा न तत्र रथयोगा न पन्थाना भवन्ति, श्रथ रथान रथयोगान पथः सूजते).

As regards the view that as both the cognitions and the objects of these cognitions are short-lived, they cannot be regarded as the creations of the Lord Himself, it is said that even the duration of the creations of the Lord depends upon His sweet Will; and so, some creattions, like that of Akasa, etc., exist till the time of the dissolution, while of others, like some individual beings, are comparatively short-lived and those, like objects of dream-cognitions, are created and destroyed simultaneously.

Regarding the objection that the creation of God should be visible to all and as dream-cognitions are not so, they cannot be regarded as His creations, it may be said that it is not true of each and every object. For instance, objects like happiness, sorrow, fear, fearlesseness, etc., etc., although are His creations, yet these are not visible to all. So says the Lord Himself—"Buddhi, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear, courage, harm-

^{1.} Brhada anyaka Upa, IV. iii. 10.

lessness, equanimity, content, austerity, giving of gifts, fame and bad name are the various qualities of the beings which are created by Me",—

बुद्धिर्झानमस्मिनेहः त्तमा सत्यं दमः शमः।
सुखं दुःखं भयोऽभावो भयं चाभयमेव च॥
श्रिहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥

In fact, the various dream-cognitions are created by the Lord Himself in accordance with the merits and demerits of the dreaming persons in order that they may experience pleasure and pain as fruits of their past deeds through dreams. The duration of these cognitions also is determined by the Lord in that very light. The dreaming-self is not responsible for these cognitions. If the individual Self were responsible, then he would have never allowed such dreams to appear as are believed to forecast evil effects; for instance, the cognition of a black man with black teeth, etc.2 Moreover, creations like those of the dreaming state are caused by such Beings who possess the qualities of satyasankalpa, etc., which are unmanifest in case of Individual-Self so long as he is not free from bondage. Hence, the Lord Himself is regarded as the creator of dream-cognitions, and therefore, these cognitions also cannot be erroneous. On these grounds Nimbarka and his followers hold that all cognitions are real (yathartha). They do believe in remembrance (smṛti)3 and recognition (paratyabhijvā)4 but not as independent sources of knowledge.

^{1.} Bhagavadgītā, X. 4-5.

^{2.} Saurabha, Kaussub'a, and Prabha, on Brahma-sūlra, III. ii. 4-7; Suradruma., p. 200.

^{3.} Dasaslıkī, verse 5.

^{4.} Vedant s-ratna-milijuşa, p. 8.

Such a knowledge inheres eternally in the individual-Self who is its substrate. In the waking state it is manifest but it is unmanifest in dreamless sleep. It is an extra-ordinary quality of the Jīva. Their relation is like that of the sun and its lustre. Jāīna is eternal and possesses the peculiar characteristics of contraction (sankoca) and expansion (vikāśa). So says the Lord Himself—'Knowledge is enveloped by nescience whereby mortals are deluded. And in whom nescience is destroyed by knowledge, knowledge shines like the sun.'—

श्रज्ञानेनावृतं ज्ञानं तेन मुद्यन्ति जन्तवः॥ ज्ञानेन तु तद्ज्ञानं येपां नाशितमात्मनः। तेपामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥

But we should not forget that under the influence of nescience caused by the eternal Māyī, this knowledge of the Jīva remains screened; and so, the Jīva is not able to know everything during the state of bondage. But the Jīva comes to know everything about the sun etc. maintained by the Lord, his property, etc., left by his forefathers and also about the existence of the external world and its various aspects, when he is so informed by his relations2—अनादिमायानिवन्धनेनाज्ञानेनावृत्ज्ञांनत्याज्ञन्मिन जन्मिन एकस्मिन्निप जन्मिन च पदार्थावधार्थे मुद्यति । तत्र परमात्मना स्थापितान सूर्यादीन पिवपितामहादिसञ्चितांत्र्यार्थेन पूर्वसिद्धान पुनः परिजनवचनात् येत्ति च ।

Knowlege, being pervasive in its nature, helps the experiencing of pleasure and pain throughout the whole body⁸ by the atomic Jiva although it remains in the heart alone, like the light of a lamp, or the smell of a

^{1.} Gītā. V. 15-16 along with the Tattve prakā sikā, pp. 117-19.

^{2.} K ustubha on Brahma-\u00fctra, II. ii. 28.

^{3.} Kausabha, II. iii. 24.

flower which spreads far and wide although its substrate remains only in one place.

As regards the argument that knowledge, being pervasive, may even extend beyond one's own physici organism and may help another Jīva to experience pleasure and pain as it helps its own $J\bar{\imath}va$ in the case of its own body, it may be said that knowledge, in the statea of bondage, being limited by the influence of nescience in the form of action (karmītmakājāāna), requires the help of sense-organ and object-contact of the organism to which it itself belongs for its manifestation. Such a contact is possible in the same organism to which that knowledge belongs and not in any other organism with which it has no connection. Hence, the Jiva ensouled in one body cannot experience the feelings of another organism. In the state of final emancipation, however, the influence of nescience being cast off, knowledge becomes free to help the Jīva to experience the feelings of every other organism. So says the Sruti-Perceives all that is to be perceived and experiences everything in every way'.1

EXISTENCE AND REALITY

Existence or reality according to Nimbarka is of two kinds-Independent (Svatantra) and Dependent (Paratantra). Paramatman or Para-Brahman alone is the independent reality. The dependent existence, on the other hand, is of two kinds: Conscious and Nonconscious. Jīva—Individual-Self—is the only conscions reality. The non-conscious reality, however, is of three types: Aprākita, that is, not pertaining to Prakiti, the primordial cause; Prūkṛta, the products of Prakṛtı, and Kela (time)2.

^{1.} Szurabha, Kau tubha and Frabha. on Brahma-Sūtra, II. iii. 23.

^{2.} Dasaslokī, verse 3.

PARAMATMAN

Of these realities, the Universal-Self, variously known as Bhagavīn, Ikvara, Ramākīnta, Krsna, Purusottama, etc.

Attributes of the Lord

is by His very nature free from the five kinds of misery (klesa), namely, Nescience, Egoism, Attachment, Hatred

or Anger and Fear of death.1 He is beyond the influence of the three gunas—sattva, rajas and tamas. He is satyakīma (with true desires) and satyasankalpa (with true volitions). The law of karman does not affect Him. His powers are unthinkable. He is beyond all. He is the substrate of all that is good. He is the giver of final emancipation. He is infinite and unthinkable. He possesses the following six qualities which He makes use of for creating the universe: 1 Knowledge-through which He directly perceives everything of every place and of all the three times; 2) Power (¿aktı) through which He makes possible what is impossible; 3) Strength (bala) with which He supports the entire universe; 4) Supremacy (Aisvarya, by which He controls everything;5) Energy (tejas) due to which He never feels tired although there is much to cause weariness; and 6) Prowess (vīrya) through which He can subdue everything without being suppressed. Some of the more important qualities of the . Lord are: Mixing with all freely without considering their place in life and society (sausīlya), never taking note of the faults of His devotees (vatsalya), non-endurance of the sufferings of His dependents (mardava), sincerity in mind, body and speech (arjava), volition to protect others even at the cost of His own strength (sauhīrda), being the place of refuge of all-from Brahma down to the lowest inanimate object (taranya), endowed with the

^{1.} Vedantaratna-mahjūşā, p. 43.

nature of destroying the faults of others (kīruņya), firmness in battle (sthiratva), faithful observance of His promises (dhairyatva), being grieved at the misery of others without there being any cause for it and then being desirous of removing their sufferings (day), having charming appearance (madhurya), and similar other qualities which are all natural and eternal in Him. These qualities are required for the protection of those who seek shelter under Him.1 He is of the nature of yasti, that is, of limited pervasion and also that of samasti, that is, of allpervasion. He is both unmanifest and manifest. He is omnipresent and omnipotent. He is the Lord of all. He is the cause of this Cosmic world. He is known through the Vedas.2 He is the subtlest of the subtle, the eternal amongst the eternals and the greatest of the great. He is the source of all creations3. It is out of Him that these elements or beings (bhūtīni) come to exist. It is through Him that these created things have their existence and it is He in whom these retire at the end.4 In other words. during all these three states, namely, creation, existence and destruction, the created beings or objects do not sever their connection from the Lord. He is the cause both of bondage and emancipation. He is the Lord of all and dwells in all the bhutas (sarvabhutudhivisah). He is the support of all the lokas. He is the inner soul of all the beings. He is the bestower of boons. He is the object of our adoration. He dwells in the heart of all

^{1.} Vedāntaratnī.manjūṣā, pp. 44-45, Saurabhī, Kaustubha on Brahma-sūtra, I. ii. 2.

^{2.} Saurabha, Kaustubha on Brahma-sūtra, I. i. 3.

^{3.} Samabha, I. i. 10.

^{4.} Taittirkya Upa., III. 1.

beings and by His illusive powers $(m\bar{a}y\bar{a})$ causes all beings to revolve as though mounted on a wheel—

ईश्वरः सर्वभूतानां हृदेशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभृतानि यन्त्रारुढानि मायया ॥

There is nothing beyond Him. All this is threaded in Him like the rows of pearls in a string—

मत्तः परतरं नान्यत् किव्चिद्दस्ति धनव्जय । मिय सर्वमिदं शोतं सूत्रे मिएगणा इव ॥²

This whole cosmic universe, including Buddhi, manas (mind), the gross air, tejas, water, Ākāsa, earth and the four types of beings produced out of them namely, viviparous (jarāyuja), oviparous (anḍaja), produced from sweat (svedaja), and produced by germinating (udbhijja), are all ever present in Kṛṣṇa. He is the doer and is eternal³. He is present in the heart of all as their controller. He is all bliss and is the source of bliss to all other beings.⁴ He is the source of all light. When He shines, everything shines after Him; by His light all this becomes manifest.³ He is all happiness⁵. He is all-pervasive.⁷ He is Akṣara, as He is the support of all the objects created from Ākāsa down to the earth in all the three-times.⁸ He is free-from all evils. His nature is ever present⁹, and is the cause of the manifestation of the nature of Jiva.¹⁰

^{1.} Gītā. XVIII. 61.

^{2.} Gītā. VII. 7.

^{3.} Vedanturalna-manjūsa, pp. 43-47.

^{4.} Saurabha, I. i. 13, 15.

^{5.} Mundaka, II. ii. 10 ; Katha , V. 15 ; Švetā svatara., VI. 14.

^{6.} Brahma-Sutra, I. 11. 15 along with Saurabha and Kaustubha.

^{7.} Saurabha on Brahma-sūtra, I. ii. 10.

^{8.} Brhma-Sutra, I. iii. 10 along with Saurabha and Kaustubha.

^{9.} Brahma-sūtra, I. iii. 19.

^{10.} Saurabha on Brahma-sūtra, I. iii. 20.

He creates whatever He desires simply out of His sweet He is far superior to the Individual-Self.2 He is Aptakāma, that is, all His desires are ever fulfilled and He has no more desire for anything3. He is the destroyer of the Universe 4. He is the cause of all causes ' He is present in everything, conscious and unconscious, but is not affected by the merits or the demerits of anything, as he is beyond the influence of the law of Larman, just as the Akika, present in the ink-pot or a room surrounded by walls and roofs, is unaffected by the defects of the pot or the room. He is unlimited.7 He is not cognizable through eyes, speech, action or manas, but becomes manifest through extraordinary devotion and austere penances As the Lord, He is the cause of all and is in the heart of all, He is also the very form of all (sarvar vpa), just as the sun is the eye of all of It is He who establishes moral laws for the universe. 10 Although He is infinite and unlimited, yet for the purposes of devotional meditations. He becomes limited like the Akasa in a jar or the lustre of the sun through a window.11 This limitation is due to the influence of a condition (upadhi) in the form of the place of His manifestation 12

^{1,} Brahma-sūtra, II 1 24 along with Saurabha, Kaustubha and Prabha

² Brahma-sūtra, II 1 21 along with Saurabha

^{3.} Kaustubha on Brahma-sūtra, I 11 11.

⁴ Kaustubra, I 11 9

⁵ Kaustubha, I 11 14

⁶ Saurabha, III 11 11 , 19, 30

^{7.} Brahma sūtra, III 11 22

⁸ Kaustubha on Brahma-sūtra, III 11. 24-25, Gītā, XI 54

⁹ Kaustubha, III 11 30

^{10.} Kaustubha, III. 11 32

^{11.} Brahma-sūtra, III 11 34 along with Saurabha and Kaustubha

¹² Prabha on Brahma-sultra, III 11. 34

Besides, Paramātman is not gross (asthūla), nor atomic (ananu), nor short, nor long, whereby the possibility of His being a substance is also denied; He is not red, not-viscid, not shadow, not darkness, not air, not Ākāsa, not resin (asanga), not taste, not smell. He has no eye-sight, no ear, no speech, no manas, no tejas like fire, etc. He has no vital-air (prāna) and no mouth. He is not measured, nor is there anything which can be measured through Him. There is no space within Him (anantara). There is nothing which is not in Him. He does not eat anything, nor is He the food for any one.

He is the material cause (upīdīna), that is, He manifests in grosser form His subtle natural potencies and their real effects inherent therein in the form of conscious and unconscious entities. He is also the instrumental cause, that is, He connects the conscious beings, who, through their beginningless past deeds and dispositions (samskīra) created by them, have got very faint or weak memory and cannot have any knowledge, with the means of experiencing the results of their past deeds by giving that much of knowledge to them which they would require in experiencing the fruits of their past deeds.2 So say the Srutis-"He desired, may I become many, May I grow forth."3 'Brahman is the forest, He is the tree from which came out the heaven and the earth, etc." "He then Himself manifests His ownself". He is the cause of the universe.6 He is responsible for all our

^{1.} Brhadaranyaka, III. viii. 8.

^{2.} Vedantaratna-mahjusa, p. 65.

^{3.} Ghando, VI. ii, 3.

^{4.} Quoted by Saurabha, I. iv. 25.

^{5.} Taittiviya, II. 7.

^{6.} Brahma-sūtra, I. iv. 27; II. i. 8. along with Saurabha.

dream-cognitions.1 He destroys the sins of His devotees.2 Like other natural qualities, He possesses colour (rupa). The Sruti which speaks of Him as ar pam, etc., refers to the physical and cosmic colour which, of course, is denied of Him.'s He has eternal body which is not made up of the products of the primordial matter. He has also physical body. It is this body of the Lord upon which devotees meditate. If He had no such body, then there would have been nothing to meditate upon for those who are desirous of salvation, and then there would have been no upisana which necessitates the presence of a form to meditate upon.4 Again, the Sruti-"The person that is seen in the eyes, that is, the Self, that I had spoken of: this is the immortal, the fearless Brahman", also shows that the Lord has a physical body; for only then the expression 'is seen' can be used.6 It is because He possesses a body that the Sruti speaks of the colour of His hair as golden, etc.7 It is also due to His having a physical body that He is said to have two or four hands according to the wishes of His devotees.8 The Lord in the form of Gopāla ever remains in the company of Rukmini, Satyabhama and other ladies of the Braja, and He should be meditated upon by the devotees in this very form.9 He possesses the ornaments of Śrīvatsa, Kaustubha, Śańkha, Cakra, Śārnga,

^{1.} Brahma-sūtra, III. ii. 27 along with Saurabha.

^{2.} Koustubhi, I. i. 21.

^{3.} K ustubha, I. i. 21.

^{4.} Kau tubha on Brahma-sūtra, I. i. 21.

^{5.} Chandogya, VIII. vi. 4.

^{6.} Kaustuhha, I. i. 21.

^{7.} vide-lattvatrikā skā on Gītā, IV. 6.

^{8.} Ve antaratna-manjuşa, p. 72.

^{9.} Vedantaratna-manjusa, p. 72.

Padma, Gada and Vamsī. He puts on the Vanamīlā (a particular type of garland which hangs upto the feet)1

Paramātman alone is the instigator of doing good or bad deeds And accordingly, He alone is the giver of the rewards of those deeds in accordance Paramātman giver with the merits and the demerits of the doers. It is at His instance that a Being comes to this universe for experiencing pleasure and pain; and again, it is at His initiative that one becomes free from bondage.

Jaimini, following rigidly the Sruti-Yajeta svargakamah,' etc.,—thinks that action, or dharma, or aparva accruing from the performance of rites Jaimini's view and sacrifices, alone is the giver of criticised the result, and not God. This view is not accepted by Nimbarka who thinks, like Badarayana, that dharma, or apurva, or any meritorious deed independent of God never gives any reward. In fact, by the performance of such deeds one becomes qualified for getting rewards which God alone gives. Just as mere ploughing the field, etc., would not give the agriculturist good harvest, so the Vedic sacrifices performed by dependent Jivas cannot alone lead to any good result. It is God who is the giver of rewards. So says Śrīnivāsa that Purusottama alone makes people do righteous and unrighteous deeds in accordance with their past deeds, and rewards them accordingly.3 There is no difference

^{1.} Vedantaratna-manjusa, p. 72.

^{2.} Kaustubha on Brahma-sūtra, I. i. 30; Brahma-sūtra, III. ii. 40-41 along with Saurabha, Kaustubha, and Prabha.

^{3.} Kaustubha, II. iii. 41.

between Nimbārka and Śańkara, or Rāmānuja on this point.1

Paramītman is of the nature of both cit and acit.² While creating the universe, He is both the doer and the

object (of karman). It is, therefore, that Nature of the Smiti says-"Then He Himself Paramātman manifested His ownself."3 As He creates the universe only for His Līlī (playful activities), there is no sense of injustice and cruelty in Him.4 While creating the universe Paramatman, who is naturally all bliss, the Lord of all, does not require the help of any instrument. It is simply by his Divine Will mixed with His eternal, infinite and unthinkable Potency (sakti) that He creates un-imaginable objects of various types.\ Other beings, such as, Indra, or other gods, sages, etc., are capable of creating something only through the grace of the Lord.6 He is the substrate of eternal action. He is identified with the susuptisthana where everything is peaceful and blissful. He is independently all-illuminative. In sound sleep He is always present as the experiencer of the perfect happiness.10 He is by His very nature the knower.11

All the qualities of the Lord are all-pervasive, natural

^{1.} Vide—Sankara and Rāmānuja Bhāsyas on Brahma sūtra, II. iii, 41-42.

^{2.} Kaustubha, I. ii. 24.

^{3.} Ta., II.7.

^{4.} Brahma sūtra, II. i. 32-33.

^{5.} Brahmasūtra II. i. 30 along with Saurabha and Kaustubha.

^{6.} Brahma-sūra, II. i. 27 along with Saurahha and Kaustubha.

^{7.} Prabha on Brahma-sūtra, II. iii. 32, p. 680.

^{8.} Brahma-jūtra, III. iii. 7. along with Saurabha and Kaustubha and Prahhā.

^{9.} Vedanta-rutna-manjūṣā, p. 6.

^{10.} Vedantaratna-mahjūsa, pp. 11-12.

^{11.} Vedanta-ratna-m. njūsa, pp. 11-12.

Qualities of the should not think that all beings even in Lord bondage will be influenced by those qualities of Lord, for though these are all-pervasive, yet they become manifest in those j vas alone who are true devotees and who have tried to realise Him through the regular process of hearing, reasoning and contemplating; in case of others, these remain unmanifest.¹

Visvaksena, Jaya, Vijaya, etc., who are eternally liberated, are the attendants of the Lord; Lord's attendants, Garuda is His conveyance; Sesa is His weapons and ornaments seat; Sankha (conchshell), Cakra, Gadā (mace), bow made of horn and arrow, plough, and wooden pestle, etc., are His weapons; lute and horn are His musical instruments; kirīṭa (crown), ear-rings, kaustubha (a jewel), vaijayantī (necklace), vanamīlī (garland), keyūra (a bracelet or an armlet), kaṭaka (a chain), ring, yellow silken garment, etc., are His ornaments. All these are conscious.²

He has got infinite forms. Some of these are known as Vyūhas, while others are His avatīras. By the former we should understand those particular forms through which the Lord manifests Himself for creating the universe and for making Himself easily accessible to His devotees during the state of meditation. Generally, there are four such special forms, namely, Vāsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha. According to another classification there are twelve such forms, namely, Keśava etc.

Of these Vyūhas, Visudeva is the Lord Himself in

^{1.} Vedantaraina-mañjūṣā, pp. 18-19.

^{2.} Śrutyantasuradruma, p. 103.

His nirguna aspect. He is also known as Kselrajña.¹ Sankarsann is the individual-Self. It is in this form that the Lord is within us as the internal check or the regulator of our internal feelings (antaryāmin).² Pradyumna is the manus of all the beings. He does not undergo any change even when there is Pralaya.³ From Him is manifested Aniruddha. He is the controller of cause and effect. From Him is manifested the entire universe, animate and inanimate.⁴

It is out of His sweet Will for the protection of the virtues and virtuous, for the destruction of the vice and the Causes of vicious and for firmly establishing righteous-avatāra ness and for the fulfilment of the desires of His devotees, that the Lord manifests Himself through several forms which are called incarnations (avatāras). During these incarnations although His potencies (kaktı) remain unmanifest, yet He is in Full Svarūpa. It is, therefore, that in the Gītā the Lord Himself says—"There is nothing beyond Me'. The Sruti also says—"Kṛṣṇa is the Highest God.' 'He is all in all'.

These incarnations are of three types:—(1) Guṇāvatāra—This is that which is the creator, protector and the Types of destroyer of the cosmic existence by controllavatāra ing the three guṇas. He does the abovementioned functions through the help of the deities presiding over the three guṇas and Time which is also his own form. He, as the controller of rajas with the single limitation (upādhi) in the form of rajas and through

^{1.} Srudisiddhāntasangraha, Chapter IV, verses 23, 26.

^{2.} Śrutisiddhantasangraha, verse 23.

^{3.} Śrwisiddhāntasangraha, Chapter IV. verse 24.

^{4.} Śrwisiddhantasangraha, Chapter IV. verses 24-25.

^{5.} VII. 7.

its presiding deities, namely, Caturmukha, Daksa, Kāla, etc, is the creator, as the controller of sattva, Himself with the single limitation of sattva and through the presiding deities, namely, Kāla, Maun, etc, is the protector, and as the controller of Tamas and through the presiding deities, namely, Rudra, Kāla, etc, is the destroyer. We must keep in mind that his Kāla-Svarāpa, in present in every case.

- (2) Purusāvatāra—There are three kinds of this incar nation the first is the controller of Praketi (the primordial cause) which evolves Mahat and who takes rest, that is, He sleeps in the Causal ocean. The second is the controller of the aggregate (samarti) who takes rest in the Garbhoda (eternal interior water?) The third is the controller of the vyasti (individual Jiva) who sleeps in the Ocean of mlk. The different names are due to the different limitations and states
- (3) Līlāvatāra—It is of two kinds, (a) Avesāvatāra which itself is either (1) Svamave-a-meaning, the infusion of the Lord's ownself into a physical organism made up of the Prakrti directly without having the Individual Self (Jva) as an intervention, as for instance, the incarnations of Nara and Nārāyana or, (11) Saktyamlavesa wherein the supreme Lord infuses His potency (kakti) alone into a physical organism, and this He does with the Individual Self as an intervention There 15 difference of grade at this stage and so their names differ, for instance, Dhanvantari, Parasurama, etc., are classed as Prabhava, while Kapila, Rsabha, Sanaka, Sanandana, Sanātana, and Sanatkumāra, Nārada, Vyāsa, etc, are regarded as Vibhava (b) Svarūpāvatāras are those incar nations of the Lord wherein He manifests Himself in His own Sat-Oit and Ananda form These incarnations

are in no way different from the Lord in nature, qualities and potencies; just as, one lamp is not different from the other. This incarnation is also of two types: (i) Amsarāpa in which case the Lord does not manifest His full powers, qualities, etc., although He is present in the physical organism in full; as for instance, the incarnation of Matsya, Kūrma, Varāha, Vāmana, Hayagrīva, Hamsa, etc.,; and (ii) Pūrnarūpa in which case, the Lord manifests His full powers, qualities, etc.; as for example, the incarnations of Śrī Nrsimha, Dāsarathī Rāma and Śrī Krṣṇa.¹

It is quite clear from the above that according to the Nimbarka school the Lord is not attributeless (nirguna); as the existence of the nirguna-Bahman is not proved through any source of knowledge.²

INDIVIDUAL—SELF OR JĪVA

Of the two dependent realites the conscious one is the Individual—Self In the Mahāvākya—'Thou art that', the term 'Thou' refers to Jīva, the Individual—Self. It is of the nature of consciousness. It does not depend upon the activities of any instrumental agency, except the Lord for its light; and hence, it is also of the very nature of light (Atrāyam purusah svayamjyotirbhavatı). Even then the Jīva is said to be the substrate of consciousness. Both of these, that is, the Jīva's being Jānasvarūpa and Jānāśraya, are possible simply because they believe that identity does not depend upon the absolute resemblance or the samencess between the dharmin and the dharma (attribute) but upon the non apprehension of the

^{1.} D.sziloki, verse 4 Vedentaratnamanjusa, pp 47-49

² Vedentaratna-mahjusa, p. 60

difference.¹ Its very nature, existence and activities all depend upon the Supreme Lord.² The powers of $J\bar{v}a$ are limited. $J\bar{v}a$ is eternal. The knowledge of $J\bar{v}a$ is screened by $avidy\bar{a}$ (nescience) in the form of its past deeds which have no beginning.³

It should be noted here that according to this school of thought avidya or Maya is used in the sense of the deeds of the past (karman) and not as Conception false knowledge or illusory appearance. Māyā and Jīva So says the Lord Himself—Wisdom is enveloped by unwisdom'.4 It is due to this very fact that the Jiva becomes deluded. Under the influence of its own past deeds, it experiences pleasure and pain.5 So says the Sruti also-'It eats the fruit which is sweet',6 For reaping the fruits of its past deeds, it has to assume a body, which is made in accordance with the Jīva's own past deeds.7 It is called by various names, such as, karmatman (that is, the doer), as it is in bondage through the influence of its own past deeds and Ksetrajža, etc. Jīva, as it has entered into an organism, is not the controller of anything.9 It is the experiencer (bhokta) of pleasure and pain as it is the master af the sense-organs 10 In susupti the Jiva, having exhausted its energy retires

^{1.} Velantagatna-manjusa, p. 47

^{2.} Vedantatatna-manjuşa, pp. 13-15; Vedantatattvalodha, p. 23.

^{3.} Vedantatattvabodhi, p. 12.

^{4.} Gita, V. 15.

^{5.} Saurabha on Brahma-sūtra, I. ii. 8.

^{6.} Mundaka, III. i. 1.

^{7.} Kaustubha, I. iii. 11-12.

^{8.} Vedantatattvabodha, p. 13.

^{9.} Saurabha and Kaustubha, I. ii. 19-21.

¹⁰ Saurabha and Kaustubha, II. iv. 15.

to the daharākā'a which is identified with the Supreme Lord and after having fully recouped itself there comes back from there every day.¹

That Jiva is the doer is clear from the texts—'One should live for hundred years while engaged in doing actions'; 'Desirous of svarga, one should perform the sacrifice': 'Desirous of salvation', one should submit oneself to the Lord'; 'He is to be searched out'; 'He is to be realized'; 'Desirous of salvation, one should contemplate upon Brahman', etc., etc., all of these texts require that a conscious entity should be the doer. It is also clear from these texts that Paramatman Himself is not referred here to be the doer.2 The individual Self, which is identical with the egoistic element and which by its very nature is the doer, manifests itself as such through the sense-organ and object-contact during the state of bondage; just as, fire which is the natural substrate of burning, manifests its burning nature when it comes in contact with wood, etc. And it is due to this that during sound sleep (susupti) and the state of fainting, there being no sense-organ and objectcontact, the doership of $J\bar{\imath}va$ is not quite obvious, although it is not totally absent; for it is clear from the fact that its doership as regards the act of breathing is present even during those two states.3

The individual Self freely (yathākāmam) moves about within its own body during the dreaming state. It takes away, through its buddhi, along with it the cognising faculty of the sense-organs and the prānas (vital airs) and retires to sleep⁴ and there it freely moves about

^{1.} Kaustubha, I. iii. 15.

^{2.} Brahma-sūtra, II. iii. 32 along with Saurabha and Kaustubha.

^{3.} Prabha on Brahma-sūtra, II. iii. 32.

^{4.} Br. Upa. II. i. 17-18.

within its own body. All these go to prove that the Individual Self is the doer. Further, it is said in the Taittiriya upanisad that 'vijnāna performs sacrifice and other deeds.' Now, here the term vijnāna is used in the sense of one who has vijnāna, that is, the Jīva and not as intellect; for, if it were so, then the term should not have been used in the first case but in the instrumental case.

Now, it may be asked: If Jiva were the doer, then it should have been independent also; for independent entity alone can be the doer (svatantrah karta), and then the Jiva should never have performed any such action which would have produced any undesired results. There are two parts in the above argument. As to the second part of the enquiry, it may be said that there is, no doubt, some regular consequence between the desired and the undesired results accruing from the righteous and un-righteous deeds respectively, but there is no such rule in the actual performance of the action; through some unseen force sometimes one is led to perform good deeds and sometimes bad deeds also. Since Jīva is the doer, he is also the experiencer and it is then alone that bondage and liberation are also attributed to Jiva.5 Besides had Jiva been not the doer who would have then performed the samadhi by merging one's ownself into Brahman after having thought of Him as distinct from body, sense-organs, manas, and intellet, and having stopped the activities of one's own intellect?6 As for the

^{1.} Br. Upa. II. i. 17-18.

^{2.} II. v. 1.

^{3.} Brahma-sūtra, II. iii, 33-35.

^{4.} Brahma-sūra, II. iii. 36 along with Saurabha and Kaustubha

^{5.} Brahma-sūtra, II. iii. 37.

^{6.} Kaustubha, II. ii. 38.

first part of the argument, it may be said that in fact, the Paramātman alone is independent, and, as such, He alone can be the doer, and in reality it is the Lord Himself who is the doer. But for every practical mundane purpose He has transferred that doership to the Individual Self. It is, therefore, that the doership of the Individual Self is also dependent upon the Lord. So it is said in the Kauṣītakī¹ that whomsoever the Lord wants to take to the good loka, He makes him do good deeds, and whomsoever He wants to take to the lower regions, He makes him do evil deeds. Again, it is said in the Śruti—'The Lord enters into the heart and controls all people.' In the Gītā also, the Lord Himself says—'I am seated in the hearts of all and from Me proceed memory, wisdom and their absence'2.

 $J\bar{\imath}va$ is atomic (anu). It is because $J\bar{\imath}va$ is atomic that it can go out of the organism at the time of death.

Attributes of Jīva feelings of pleasure and pain would have been felt everywhere in the body. It cannot be of the medium size, for in that case, it would not be eternal. Mundaka and Svetāsvatara speak of the atomic nature of the Jīva. The Jīva being atomic although it occupies only a point in the body, yet like a drop of sandal wood-paste, it enlightens the whole body and experiences the feelings of pleasure and pain over the entire organism. So says the Smri—'Although atomic, the Jīva pervades over the whole body, as it is the case with a drop of the Haricandana paste', 'As the single

I. III. 8.

^{2.} XV. 15; Brahma-sūtra, II. iii. 40.

^{3.} Brahma-Sūtra, II. iii. 19 along with Saurabha and Kaustubha.

^{4.} III. i. 9.

^{5.} V. 8.

^{6.} Brahma-sūtra, II. iii. 23.

s in illumines the whole earth, so the Ksetri illumines the entire ksetra' 1

As the Jiva has turned its face away from the Lord under the influence of its own past deeds, it has to wander from one birth to another 2. Due to its contact with avidyā and karman, it falls into bondage 3. It dwells in the heart and is the seat (adh sthāna) of the Lord in a physical organism. It is the Lord's niyamya (that which is controlled) 4. It is called aja (unborn). It has no discriminative power. It is impelled by the force of its own past deeds which have no beginning. It has know ledge as its quality which pervades over the entire body, and like a lamp, it enlightens the whole body, or like the smell of a flower whose substrate remains in particular place, it spreads over the entire organism 6. As its know ledge is all pervasive, it is also sometimes said to be all pervasive, but this does not refer to its nature 7.

There are four states of Jiva—waking, dreaming, sound sleep and going out, Fainting is half death, in which state the Jiva reaches half way to the States of state of death. The state of fainting cannot be included under sound sleep, for in the latter case, there is happiness, while murch is the unconscious state.

 J_1va is infinite and distinct from one another by its very nature. This very nature of J_1va differentiates it

- 1 Gita XIII 34, Kaustubha on Brahma sutra, II 111 23
- 2 Kaustubha I 11 6
- 3 Prabha on Brahma sutra I 11 G
- 4 Prabha on Brahma sutra, I 11 21
- 5 Kaustubha, I iv 10
- 6 Kaustubha, II iii 24 27
- 7 Saurabha, Kaustubha and Prabha II iii 28
- 8 Brahma sūtra, I 11 10 along with Saurabha and Kaustubha

from the Lord, who is only One. This belief in the plurality of the Jiva denounces the theory of the Ekajiva. As the number of Jiva is infinite, there is no danger of all Jiva's becoming liberated at any stage. It, being an amisa of the Lord, is free from sins by its very nature, but its real nature is screened by the $M\bar{a}y\bar{a}$ in the form of its deeds of the past which have no beginning 2 The manifestation of its nature also depends upon the Lord 3

 $J\bar{\imath}va$ is the $a\dot{m}^{\ell}a$ (potency) of the Lord So says the Lord Himself—In this $J\bar{\imath}valoka$ the $J\bar{\imath}va$ is my own $a\dot{m}^{\ell}a$ in the form of $\dot{\imath}sakti$ (potency)—

ममैवाशो जीनलोके जीवभृत सनातन 4। जपरेयमितस्त्रन्या प्रकृति विद्धि मे पराम्। जीवभूताम्

It is to be remembered that here the term amea has been used in the sense of Potency and not as a part or a spark or reflection so So says the Srutis also—'The Jīva is the amea of the Para. This is the kalts of the Para. Jīva is less powerful and dependent'. As such, it is distinct from Paramātman who is the amea, but as its existence, activities etc., are all dependent upon the Lord, it is also not distinct from Him. That the Jīva is the potency of the Lord, is further proved by such texts as—'all the beings are His Pāda, that is, améa.

¹ Vedantaratna-manjusa, p 19

² Kaustubha, I in 20

³ Saurabha, I m 20

⁴ Gītā XV 7

⁵ Gītā, VII 5

^{6 *} vide—aniso hi saktirūpo grāhyah—Kauslubha, II 1 42, Tattva Pra kāsikā of Kešava on Gītā, XV 7, VII 5

⁷ Quoted in the Kaustubka, II iii 42

⁸ Kaustubha, II in 42

⁹ Saurabla, II iii 43

It is because Jīva is the amsa of the Paramātman, the latter does not experience pleasure and pain belonging to the former; just as, the defects of light (prakāsa) which is the amsa do not affect the sun who is the amsa; or those of the sound which is the amsa do not affect the Ākāsa which is the amsa. The Individual Self experiences pleasure and pain under the influence of its past deeds, but the Universal Self does not experience any such feelings. As an amsa the Individual Self is identical with the Universal Self, but due to the former's connection with the cosmic body, injunction and denial regarding the Individual Self become possible; as for instance, so and so is not qualified for performing sacrificial rites, while so and so are qualified.

All the Jīvas, though ameas of the same Lord, yet are not identical with one another. With the difference of the physical organism occupied by the Difference amongst Jīva, there is the difference amongst the Jīvas themselves; and there is no possibility of the overlapping of their experiences even. Due to the influence of Māyā, the knowledge of Jīva is limited during the state of bondage. Even during the state of liberation the difference and non-difference between Jīva and Paramātman remain non-affected.

JIVA AND BRAHMAN—THEIR RELATION

Now, as the Individual Self is the potency of the Lord, it leads us to discuss the relation between the

^{1.} Brahmasūtra II. iii. 45 along with Saurabha and Kaustubha.

^{2.} Prabhā on Brahma-sūtra, II. iii. 45.

^{3.} Brahma-sūtra, II. iii. 47 along with Sauratha and Kaustubha.

^{4.} Saurabha, and Kaustubha II. iii. 48.

^{5.} Vedantaratna-manjūsa. p. 20; Koustubha II, ii, 48.

^{6.} Kaustubha, I. i. 7.

individual Self and the Universal Self. We find that there are several passages in the Upanisads, Sruti supporsuch as 'He who controls the Individual ing difference within'; 'Having from Self into the heart, the Lord is the ruler of the people': Paramatman is independent and possesses more qualities': 'Jiva is less powerful, is dependent and is inferior'; 'The two unborn Selves are said to be respectively conscious and less-conscious, powerful and less-powerful', etc., which show that the Individual Self is quite distinct from the Lord. Again, the Sruti-I, the desirer of salvation, after the fall of my body and exhaustion of my prarabdhakarman (the set of collected past deeds which have begun to yield fruits), am to reach Him from here';1 'There are two drinkers of the Truth, existing in the body obtained as the result of the good deeds (of the past), both dwelling in the cavity of the heart, in the most highly splendid Parama-vāyu'; The knowers of Brahman and those who perform the five sacrifices of deva, pitr, bhūta, manusya and brahma, and have performed the Naciket 1-fire sacricfice thrice describe these as shadow and the sun respectively;2 'Know thou the Jivatman as seated in the chariot';3 'The two birds of handsome plumage, inseparable friends, nestle on the same tree. One of them eats the fruit as if it were sweet, while the other, without eating illumines all round'4. All these support the difference. Even the great-guru of Sankara, Gaudapada supports and says-The difference between Jiva and Paramatman which has been pointed out before, in the karma-kanda, etc., exists at some stage though not in reality.-"

^{1.} Chando. Upa., III. xiv. 4.

^{2.} Katha, Upa., I. iii. 1.

^{3.} Katha., I. iii. 3. 4. Mundaka., III. 1.

^{5.} Mandukyakarika., III. 14.

जीवात्मनोः पृथक्त्वं यत्प्रागुत्पत्तोः प्रकीर्त्तितम् । भविष्यद्युत्त्या गौग्धं तन्मुख्यत्वं हि न युज्यते ॥

There are several passages in the Bhagavadgitā which support the difference between the two. For instance—'O Passages from Gitā Arjuna, the Lord dwells in the heart in support of of all beings'.¹ 'He who sees Me every-difference where and perceives everyting in Me.

difference where and perceives everyting in Me, of him will I never lose hold and he shall never lose hold of Me'.2 'He, who established in unity, worships Me abiding in all beings; 'that yogin lives in Me whatever be his mode of living'; 'There is nothing whatsoever higher than I, O Dhanañjaya'; 'All this is threaded in Me as rows of pearls in a string'; 'I am seated in the hearts of all, and from Me proceed memory, wisdom and their absence. And that which is to be known in all the Vedas am I; and I indeed am the knower of the Veda and the author of the Vedānta; 'Since I excel the desructible (kṣara), and am more excellent than the indestructible, in the world and in the Veda, I am proclaimed the Supreme Purusa'.

Again, the Srutis which speak of Jña (Omniscient) and Ajña less knowing the two unborn; the Lord and the Dependent Self; the Lord of the Kṣetrajña; the eternal amongst the eternals, the conscious of the conscious, etc. all support the difference. From all these texts quoted above it is clear that the Individual Self is quite different from the Universal Self.

^{1.} XVIII. 61.

^{2.} VI. 30.

^{3.} VI. 31.

^{4.} VII. 7.

^{5,} XV. 15. 6. XV. 18.

^{7.} Vide-Satapatha, X. 6. 3. 2.

Besides, if they were absolutely identical, then by creating the universe, a place for all sorts of pain, Paramatman would have been accused of doing wrong to Himself. Jīva is the doer of good and bad deeds and the experiencer of the three kinds of pain, and if it were the same as the Paramatman, then the latter would have also become the doer and experiencer of the results of the past deeds, like the former. On these grounds, it is said that Jīva is distinct from Brahman.

But at the same time, there are such texts which definitely assert the *identity* between the two. For instance, 'Thou art that'; 'This Ātman is Brah-

Stratis in support man'; 'I am Brahman'; 'This whole is Brahman', etc., etc. And as all these texts have equal strength, it is difficult to accept one kind of texts and reject the other. It is not possible too to classify the texts as Primary and Secondary. Hence, Nimbarka advocates the theory of Bhedābheda. That is, the relation between Jīva and Brahman is both of identity

Theory of Bhedabheda and difference.² By identity here it means that the existence, activities, etc., of the Individual Self are all dependent upon the the Lord. In the case of the non-conscious reality also, when it is said—'sarvam khalvidam Brahma' (indeed all this is Brahman), what it means is that the whole non-conscious reality comes out of Him.³ Again, several instances may be adduced in support of the above. For instance, stones, like admantine, emerald, etc., are earthly modifications and as such may be called, earthly yet in form these are quite distinct from the earth; or

^{1.} Saurabha and Kaustubha on Brahma-sutra, II. i. 20.

^{2.} Brahma-sutra, I. ii. 6; I. iv. 20. along with Saurabha and Kaustubha.

^{3.} Kaustubha, II. i. 21.

the lustre of the admantine though not different from admantine, yet in form it is different; so the ocean and the waves; the sun and its lustre, etc., etc.¹

Regarding this theory of the Bhedābheda, AUDULOMIN says that the texts—'This Jīva, after going out of this body after death, realises its own nature, Audulomin's attains the higher light, that is, Paramātman', 'Just as rivers, flowing when go to the ocean, become there invisible having freed themselves from the name and the form, so the wise losing his name and form goes to the Dīvīne Person Who is greater than the Great's, shows that the Jīva, leaving this body, goes out and attains the Brahmhood. Hence, the Jīva is the same as Brahman. The difference between the two exists only so long as the Jīva is in bondage. They become one and identical when the Jīva becomes liberated.

To this SRI-NIVASA says that for the good of those who have no sharp intellect this view is quite good. But the fact is that even during the cosmic Srīnivāsa's existence the atomic and less-knowing Jīra, although distinct from Brahman who is allpervasive, omniscient and infallible in nature, yet like the leaf from the tree, the light from the lamp, quality from the qualified, sense-organ from the vital-air, its exis tence and activities being dependent upon the Lord, it is not distinct from the Paramātman So even in the state of liberation although the Individual Self has no separate independent existence, etc., and hence, may not be

^{1,} Brahma-sütra, II 1 22 along with Saurabha and Kaustubha, II. 1 13

^{2.} Chandogya VIII x11 3

³ Munda, III 11 8

⁴ Paramatmana saha bhavat - Bratmabhavapannatvat

regarded as distinct from Him, yet when we find that the the Sruti says—'Svena rapena sampadyate'—'realises its own nature' in liberation, then it is difficult to deny their distinctive nature even during the state of liberation. If it be not accepted, then the nature of both, the Jīva and the Paramātman becomes loose.¹

ASMARATHYA,, on the other hand, thinks that Jiva is the effect of Paramātman who is the cause of all, as the Sruti says—'Yāto vā imāni bhūtāni Asmarathya's jāyante'—from whom these beings (from the highest to the lowest) have come out.² Thus, they are related as cause and effect. But when we know that after all the effect, that is, the Jīva, is the same as the cause, then the identity between the two comes to be established. So there is a sort of natural Bhedābheda between the two.³

KĀṢĀKŖTSNĀ, however, is of opinion that as the Paramātman dwells in the Jīvātman, who is His niyamya (that is, controlled by Him), as the Śrutis Kāšakṛṭṣṇa's say—'He who dwells in the Ātman, etc.'; 'Whose body is the Ātman' (that is, Jīvātman); 'He who controls the Jīvātman from within'; 'That Ātman, the immortal, is the controller'; 'He having entered into the heart of all', etc., etc., the controller is identified with the controlled.'

DIVISIONS AND SUBDIVISIONS OF JĪVA

The Individual Self, who, under the influence of its series of past deeds which have no beginning, is not

^{1.} Kaustubha, I. iv. 32.

^{2.} Taittstīja, Upa., III. 1.

^{3.} Brahma-sūtra, I. iv. 20 along with Kaustubha.

^{4.} Brahma-sūtra, I. iv. 22 along with Saurabha and the Kaustubka.

capable of differentiating between its own nature and that of the other is of two kinds:

(1) Baddha (not free)—that is, one who has identified itself with the physical body of a god, or of a human being, or of any other being, who is a modification of the primary matter (Praketi) under the influence of its own past deeds and is experiencing sound, touch, colour, taste, and smell—the various modifications of Praketi and is devoid of the Supreme Bliss."

Baddha, again, is either mumuksu (desirous of freedom from the cosmic existence) being disgusted with the experiencing of the various kinds of wordly pains, or bubhuksu (desirous of experiencing wordly pleasures). Of the mumuksu, again, there are some who desire the realisation of the true nature of the Lord (bhagavadbhāvāpattı), while others desire for the realisation of their own nature (nijasvarūpāpattı). Similarly, the bubhuksu is, either who has got blissful future (bhāviēreyaska), or is ever worldly (nityasamsārī).

(2, Mukta, (free from bondage),—liberated self is one who has received the grace of the Lord through good luck due to his pitiable condition and has realisced the Supreme Bliss through hearing, thinking and meditating upon the Srutis by sitting at the feet of his guru and who has freed himself from the influence of Prakrti³

^{1.} Kaustubha, I. iv. 10.

^{2.} Kaustubha, I. iv. 10; Vedantaratna-mahjusa, p. 22.

^{3.} Koustubla, I. iv. 10.

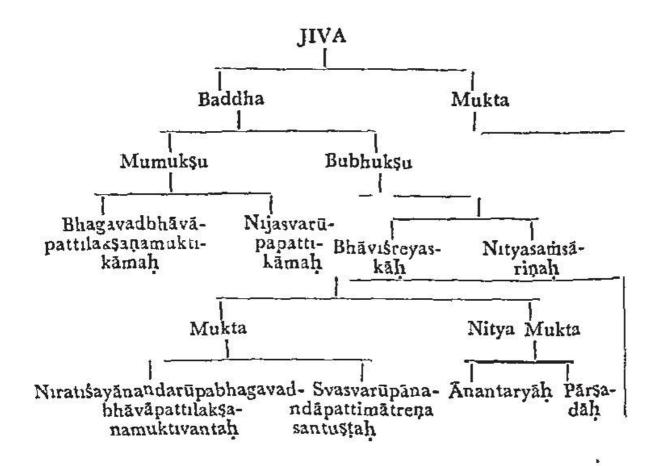
Of the the liberated beings (mukta) also, there are some who are eternally liberated (nitya-mukta). They experience eternal bliss alone through the eternal perception and service of the Lord and are eternally free from the experiencing of the wordly pains proceeding from the Prakṛti and its modifications, such as, coming into the womb of the mother, taking birth, growing old and then leaving the physical body. They are, again, either those who are immediately connected with the Lord (anantarya), such as, His crest (kirīta), bracelet (kaṭaka), ear-rings (kundala), and flute, or those who attend upon the Lord (Parsadas), such as, Visvaksena, Garuda, etc. Of other liberated beings, some are such who have been freed and are experiencing the Absolute Bliss of the Lord, as it is said by the Lord Himself-Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the austere penances (tapas) of wisdom, many have entered into Myself'—बीतरागभयकोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागता:1. 'Having taken refuge in this wisdom and being assimilated into My own nature, they are reborn even in the emanation of a universe, nor are disquieted in the dissolution'—इदं ज्ञानमुपाश्रित्य सम साधर्म्य-मागताः । सर्गेऽपि नोपजायन्ते प्रक्षये न व्ययन्ति च॥² Those who have entered into the very being of the Lord Himself are capable of assuming infinite bodies according to their own desires in accordance with the Divine Will, as we have in the various incarnations. So says the Sruti-He manifests Himself in one form, into two forms, three forms, five forms and thousand forms.3 Others are those who

^{1.} Gītā. IV. 10.

^{2.} Gītā XIV. 2.

^{3.} Dasailoki, verse 2 ; Vedantaratna-mahjūsi, pp. 22-23.

are satisfied simply by the realisation of the Blissful nature of their own. For facility of easily grasping the divisions and sub-divisions of the Individual Self a table is given below:



PASSAGE OF JĪVA TO OTHER LOKAS

The Individual Self during the state of bondage has got limitations, as has been pointed out above, under the influence of avidyā in the form of its own past deeds. These limitations disappear when the Self becomes free from bondage. The process of release is that after having fully experienced the worldly pleasures and pains by assuming a form of a god, or of a human being, or of a lower creature under the influence of its own past deeds, the Jīva is favoured by the Lord, without there being any cause for it. So says the Sruti—The Ātman is not to be attained by studying many Vedas or other Sciences

nor by intelligence, nor by much hearing or learning. By him alone He is attained whom alone this $\overline{A}tman$ selects; to him this $\overline{A}tman$ reveals His own nature—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैव वृणुते तेन लभ्यस्तस्यैव आत्मा विवृणुते तन् स्वान् ॥

Then the Jiva turns towards his preceptor (ācārya) and serves him as one would serve a god. Then through the good teachings of his teacher he casts off all his ignorance, doubts, etc., and through the constant meditation on the true nature of the Lord, which when becomes mature, he shakes off all his ties of actions; and ultimately, becomes qualified for that type of liberation which is chāracterised as the realisation of the Nature of the Lord. So says the Sruti—'He who is free from desires perceives Him, through the sense-organs including manas, one knows the Greatness of one's own Self and becomes free from sorrow'—जमकतुं परयति बीतशोको धातुःमहादानमहिमानम

भिद्यते हृद्दश्रिव्यश्चिष्ठद्यन्ते सर्वसशयाः। चीयन्ते नास्य कर्माणि तस्मिन् हुष्टे परावरे॥

'When the Jīva sees the gold coloured Creator and Lord, as the Person from whom Brahmā comes out, then the wise, shaking off virtue and vice and becoming free from avidyā, attains the highest similarity'—यदा पश्यः पश्यते रक्तवणं कर्तारमीशं पुरुष ब्रह्मये। निर्ा विद्वान् पुण्यपापे विध्य निरंजनः परमं साम्यमुपैति. The Lord Himself has also said—

^{1.} Katha. I. ii. 23.

^{2.} Katha., I. ii. 20.

^{3.} Mundaka, II. ii. 8.

^{4.} Mundaka, III. i. 3.

"Through My favour the Jiva gets the indestructible eternal place—मत्त्रसादाद्वाप्नोति शाश्वतं पद्मव्ययम्।"

The Individual Self under the influence of its past deeds, known as avidyā or Māyā, has to leave one organism and go out for assuming another body in accordance with its own deeds at some definite time, which is called death. When the time for it approaches, then the organ of speech of that Jīva along with the other sense-organs becomes conjoined that is, becomes one, with the manas. In other words, except manas all the other sense organs stop their individual functions. Then the Manas, along with all the sense-organs which have become one with it becomes connected with the vital-air (prāna). The vital-air then begins to move upward and manifesting its various movements through hands and feet, in company with the Individual Self becomes connected with tejas

Here is a slight difference between what is said in the Chāndogya Upanisad and that which is said here in the Difference between Saurabha The Chāndogya Upanisadi Chāndogya and says that the Frāna goes to the Saurabha tejas which, in its turn, comes in contact with the Jīva. The Saurabha, on the other hand, follows the version of the Brhadāranyaka., where we find

¹ Gua, XVIII 56

^{2.} It should be noted here that by the term 'sampath' Sankara means 'laya' extinction, while Nimbārka, like Rāmānuja, says—santyog uūpā sampathh Hence, while explaining the Sruti—Vānmanan sampadyate—Sankara says that the the vith of vāaī becomes dissolved into Manas Nimbārka, on the other hand, says—Vagindriyasya manasi samyogarūpā sampathh—Saurabha, iv ii I Kaustubha adds—vāgeva vitti ratī manasi sampadyate sampathiriha samyogarūpā jūcyā na tu layarūpā, anupādānabhūte manasi vāco layāsambhavāt Moreover the organs of speech, etc., should follow the Jīva to the next birth and hence, there can be no merging of these into the Manas—Kaustubha, IV. ii l

^{3.} Brahma-sūtra, IV. 11. 1-2

^{4.} VI. vm. 6.

^{5.} IV. w. 2.

that the Prāna is directly connected with Jīva and through Jīva it becomes connected with tejas. Both Sankara and Rāmānuja also hold the same view.

By tejas we should understand all the five elements.¹

Then through the grace of the Paramātman the upper portion of the heart becomes enlightened after death ened and the Jīva with the help of that light takes hold of one of the arteries and accompanied with the subtle elements which are the germs of the would-be body² leaves the body and goes out

of the body through eyes or any other part of the body. Of the Fettered Selves, there are some who have done only wrong deeds and never any good deed in their life. When such persons die, they go straight to the abode of the God of Death (yamaloka), as it is said—'The way to the Supreme Liberation does not appear to the ignorant deluded by the illusion of wealth and acting carelessly. He who thinks that this world alone exists and not the other, comes, again and again, in my control';3 and there they experience various types of pain in the wellknown seven hells-raurava, mahāraurava, vahni, vaitarinī, kumbhī, tīmisrā and andha-tāmisrā.4 These Jīras do not go to the Candraloka even for assuming another body, after the experience of hell, to come to this world again. They get their bodies even without going there; for, Candraloka is meant for meritorious and jnanins alone. So says the Sruti-They die and are born again. This is the third place." Their body is produced out of the watery

^{1.} Brahma-sūtra, IV. ii. 5.

^{2.} Brahma-sūtra, III. i. l along with the Saurabha with the Kaustubra.

^{3.} Kajha., I. ii. 6.

^{4.} Brahma-sūtra, III. i. 12-15.

^{5.} Chandogya, V. x. 8.

elements present in another bhūta (bhūtāntarapravisṭābhiradbhiḥ ˈsarīramārabhyate.)¹

Those Individual Selves who have not attained the true knowledge of the Lord but have performed good and righteous rites and sacrifices (इटट)-such as, the performance of Agnihotra, penance, speaking truth, protection of the Vedas, showing hospitality, offering oblations to Visiederas, and have done deeds of charity (पूर्त)—such as, the digging of wells, building of temples, etc. वापीकृपतहागादिदेवतायतनानि च। श्रत्रप्रदानमारामाः पूर्तमध्योः प्रवत्तते॥ पकारिनकर्महवनं त्रेताया यच्च ह्यते। अन्तर्येद्यां च यदानिमध्टं तद्भिधीयते॥ श्चामिहोत्रं तपः सत्यं वेदानां चेव पालनम् । श्चातिथ्यं वैश्वदेवस्य इप्टमित्य-मिधीयते ॥, go to the Candraloka through the Dark-path (dhuma-marga), when they die. That is, when the Individual Self of this type leaves the body, it goes to the presiding deity of the smoke which used to gather round the $J\bar{\imath}va$, coming out of the fire wherein the $J\bar{\imath}va$ used to offer oblations, while living.

The presiding deity is non-human and his function is to take the Jīva to the next loka. It being impossible for the Jīva encased in the subtle body to move from one loka to another independently, God has appointed these presiding deities of the various lokas to carry the Jīva from one loka to another. Or it may be that God in order to enhance the dignity of the Jīvas, has appointed these deities to help them. These deities are called Ātivāhikas. The presiding deity of the smoke leads the Jīva to the presiding deity of the Rātri (night), which in his turn, takes him to the presiding deity of the dark half side of the month (aparapakṣa-

^{1.} Kaustubha, III.Fi. 18.

^{2.} Chandogya, IV. xv. 5.

^{3.} Prabha, IV. iii. 4.

devatā). This deity also takes the Jīva to the presiding deities of the winter solstice (daksināyana). It should be noted here that this type of the Jīva does not go to the presiding deity of the year, where only those who take to the Path of light, go. These deities, in their turn, carry the Jīva to the Pitrloka whereform he is taken to the Ākāsa whose presiding deity takes him to the Moon.

Here the Jīva assumes a body produced out of the watery elements which have accompanied him, since his performance of the sacrifices while living, along with the other subtle elements. This body helps the Jīva to reap the fruits of his meritorious deeds. He remains in this loka till all the fruits accruing from his good deeds become exhausted in the company of other gods. No sooner the fruits of his rites and religious sacrifices become exhausted than he, again, returns to the cosmic world, along with the residue of his collected actions (saēcuta-karman), other than that the result of which has been experienced in the Candraloka.

The watery body, which the Jīva had assumed in the Candraloka melts away by the heat of the grief caused by the perception of the declination or Jīva's coming back exhaustion of his bhoga. The Jīva then comes down from the Moon through Ākā'sa, Vāyu, Abhra (cloud which does not give any water), and Megha (clouds giving water). From Megha he comes down in the form of rains, which appear, in course of time, as sprouts, plants, etc. These

^{1.} Chandegya, V. x. 3.

^{2.} Kaustubha, III. i. 7. 3. Kaustubha, III. i. 8.

^{4.} Sankara-Bhasja, III. i. 8.

grains will be eaten by various beings in accordance with the deeds of that $J\bar{\imath}va$. That is, those who have done good deeds will enter into the body of good beings, while others will enter into the body of lower creatures. So says the Sruti—'Those whose conduct here has been good, will quickly attain some good birth—the birth of a Brāhmaṇa, the birth of a Kṣatriya, or the birth of a Vaisya. And those, whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a Cāṇḍāla.² Thus, the chain of births and deaths continue in the case of such $J\bar{\imath}vis$.

But then there are other Jivas who become favoured by the grace of the Lord even in the very womb of the mother. So such $J\bar{\imath}vx$ takes his birth Lord's favourite when sativa predominates. Hence, since Jīvas his very birth he becomes a desirer of liberation and acts accordingly. All his actions are without any desire for their results and are done for the sake of the Lord. Such a Jiva always carries with him the grace of the Lord. His inner-senses, in course of time, become completely purified which makes him disgusted with the world. The Jiva then starts enquiry about the true nature of the Lord through the timehonoured process of iravana, manana, and nididhyāsana. When his meditations become fully matured then the darkness of his avidyā becomes dispelled and ultimately, he becomes liberated.4

^{1.} Kaustubha, III, i. 8.

^{2.} Chandogya, V. x. 7.

^{3.} Dasaslokī, verse 6.

^{4.} Prabha., III. i. 1.

KNOWLEDGE AND KARMAN

In order to be liberated one should perform $Up\bar{a}san\bar{a}$ (meditation) for which there is only one way1 and as all the Srutis speak of the same Paramatman, as Object of the ultimate Reality, there can be no two ways upāsanā for His realisation. Thus, says the Katha-'That approachable is spoken of unanimously by all the Vedas'.2 The Lord Himself also says—'I alone am to be known by all the Vedas'.3 He should avoid all the bhogas and their causes, and should hear of the Lord and His attributes, think of Him and His attributes, and meditate upon Him and His attributes.4 As to the question who should be the object of meditation—whether the Individual Self, with limitations, present in the body as the knower, doer, and experiencer, or That Self which is free from all limitations, with His natural manifested form and free from evils, etc., Nimbarka holds that no doubt, the Individual Self should form the basis of our meditation but not as in bondage but as free from all limitations, liberated, etc.--यद्धाकाराद्विलच्छो मुक्ताकारः प्रत्यगात्मा साधनकालेऽनुसन्धेयस्ताद्य पूर्येव मुक्ती भावित्वात्.

The highest aim of life, that is, liberation, is to be achieved through the attainment of true knowledge. So the prominence of Vidyā is emphasied by Importance of Vidyā Bādarāyaṇa6 on the basis of several Śrutis—'The knower of the Ātman crosses (the ocean) of grief.'7 He who knows the Highest Brahman becomes

^{1.} Kaustubha, III. iii. 1.

^{2.} I. ii. 15.

^{3.} Gītā, XV. 15.

^{4.} Kaustubha, III. iii. 4.

^{5.} Sazrabha, III. iii. 52.

^{6.} Brahma-sūtra, III. iv. 1.

^{7.} Ghāndo, VII. i. 3.

Brahman' 'The knower of Brahman becomes one with the Para Brahman' 'He, who knows that Purusa as Great shining like the sun, above the darkness, becomes immortal,' There is no other path to go ' 'As the flowing rivers reaching the sea lose their name and form so the wise lose their name and form (that is, their Individuality) and reach the Divine Person Who is greater than the great 'When the Jiva perceives the gold coloured Greator and Lord, as the Person from whom comes out Brahma, then the wise shaking off virtue and vice and becoming free from avidya, attain the Supreme Similarity'

JAIMINI on the other hand, holds that since Alman is the doer, He is subordinate to Action The doer is led towards the action leading to Svarga only Immin s when he knows the Atman as distinct from VIEW body, etc Thus, through the samskara of the door (kartr), the knowledge of the Atman, that 15, vidyā, is subordinate to action The Srutis like, 'the knower of the Atman goes across the ocean of griel,' 'the knower of Brahman achieves the Highest', etc, etc, are all merely valedictory passages (arthavada) 6 This view is supported from the instance of king Janaka, who being a Jaunn, performed several sacrifices and also by the authority of the Srutis-that whatever action is done through vidya, (knowledge), faith, and Upanisad (medita

¹ Musdaka III 11 9

² Taittiriga II i 1

³ Yajurveda XXXI 19

⁴ Mundaka, IIII 11 8

⁵ Mundaka II 1 3

⁶ Kaustubha, III w 2

^{7.} Sauroška . III

tion), is more powerful (effective)';1 Vidyā and Karman follow him who goes to the other world'; One who has studied the Vedas at the hermitage of his preceptor, according to the prescribed rules, during the hours of leisure which he gets after performing the duties towards his preceptor, and having obtained his permission, should enter into the life of a householder studying the Vedas in some sacred place, etc.'3 All this shows clearly that even after having attained the true knowledge of the Veda, one should continue to perform actions.4 Again, the Sruti-Let a man desire to live for hundred years performing actions even here; thus, doing actions you will not be influenced by wrong deeds, and not otherwise'show that the utility of knowledge (vidyā) is for action.6 On these grounds, Jaimini holds that Knowledge is subordinate to action.

NIMBĀRKA, like Śańkara and others, does not agree with Jaimini. The reason is that the Śrutis speak of the Lord, as an object of vidyā, and far Nimbārka's superior to the Individual Self. All the Śrutis agree on this point that Paramātman alone is to be known, which would never have been possible had vidyā or Paramātman been subordinate to action. There are several Śrutis which declare that the sages, after they had realised the true knowledge, declined to perform any action. Thus, the sons of the sage, Kavaṣa,

^{1.} Chando, I. i. 10.

^{2.} Brhadaranyaka, IV. iv. 2.

^{3.} Chandogya, VIII. xv. 1.

^{4.} Kaustubka, III. iv. 6.

^{5.} Tsavasya, 2.

^{6.} Saurabha, III. iv. 7.

^{7.} Kaustubha, III. iv. 8.

having known the Paramatman, said—'Why should we now study or perform any sacrifice. Undoubtedly, knowing this, the old sages, did not perform the Agnihotra'; 'Having known the Atman, the Brāhmanas, devoid of the desires for sons, wealth and good lokas, only go on begging.¹ These Srutis will lose their force if vidyā (knowledge) were subordinate to action.²

On the other hand, holds Nimbarka, the performance of action not leading to any result, is declared to be subordinate to $vidy\bar{a}$, that is, before the attainment of knowledge one must perform actions.3 The Sruti -'Whatever a man does with knowledge, faith and meditation, becomes more effective's, does not refer to all vidyas but only to the particular vidyā called udgītha.3 Again, the text-Vidyā and Karman follow him, etc" should be taken as referring to two different aims for different persons-vidyā for one, and karmın for another. The Sruti -'One who has studied the Vedas at the hermitage of his preceptor, according to the prescribed rules, during the hours of leisure which he gets, after performing the duties towards his preceptor, and having obtained his permission, should enter into the life of a householder studying the Vedas in some sacred place, etc.'s refers to a man who has studied the Vedas and not to a man who has attained true knowledge. Then the Isavasya text Let a

^{1.} Brhada anyaka Upa, III. v. 1.

^{2.} Kaustubha, III. iv. 9.

^{3.} Kaustubha, III. iv. 9.

^{4.} Chandogya Upa, I. i. 10.

^{5.} Chandogya Upa, I. i. 1.

^{6.} Brhadaranyaka, IV. iv. 2.

^{7.} Kaustubha, III. iv. 11.

^{8.} Chandogya, VIII. xv. 1.

^{9.} Kaustubka, III. iv. 12.

man desire to live for one hundred years', etc., does not refer to a man who has attained true knowledge; for there is nothing in the text to suggest such a meaning.1 If, however, one makes out such a meaning, then we should understand that it is said in praise of a man equipped with true knowledge. So the meaning in that case will be that if a vidvan performs any action, he is not influenced by its result, as it is said by the Lord Himself -Though ever performing actions, taking refuge in Me, by My grace, he obtains the eternal indestructible abode'2; and 'He who knows Me is not bound by action.'3 Besides, we know that wise men willingly deny the production of issues, simply because it is the means of action. So says the Sruti-What is the use of having an issue for a man who thinks of the direct knowledge of the Atman to be the Highest Aim'.4 It is because of predominance of knowledge that they say that the meritorious and demeritorious actions, the cause of the three kinds of pain, are made ineffective through knowledge. So says the Śruti-'When one has realised the Highest Entity, then the fetters of the heart are rent asunder, and all the doubts are dispelled and all his actions perish, that is, are made ineffective'. The Lord Himself has also said—'The fire of wisdom, O Arjuna! reduces all the actions to ashes'.6

Besides, we find that the sages, retired from worldly life, devote themselves to the knowledge of Brahman in their hermitage and that they never talk of any action in the form of the performance of

^{1.} Kaustubha, III. iv. 13.

^{2.} Gītā, XVIII. 56.

^{3.} Gītā. IV. 14.

^{4.} Bṛha. Upa. IV. iv. 22.

^{5.} Mundaka, II. ii. 8.

^{6.} Gītā. IV. 37; Kaustubha, III. iv. 14—16.

Agnihotra, etc. The argument that—as there is no mention of any akrama in the Vedas, the reference made to the sages above has got no strength,—is not correct; for, we find definite mention of the airama in the Upanisads; for instance, the Chandogya1 says—'Dharma has got three aspects-sacrifice, study and giving gifts represent the first; penance and austerity are the second and one who leads the life of a Brahmacari in the house of his preceptor is the third.' Again, 'Those, who meditate upon faith and penance in the forest, go to light,' etc.2; 'Those who practise meditation and contemplation (penance and faith) in a retired place go to higher regions '.3 'Desirous of this very loka, that is, Atmaloka, the ascetics give up all the action'.4 All these texts show that there are definite references to this asrama in the Vedic texts; so the view of Jaimini does not get any support from the Srutis and is not accepted.

ACQUIREMENT OF JNANA

Having thus proved that the most important factor for the attainment of liberation is knowledge and not Jāāna is more action, a further question is raised: whether important for knowledge is quite independent of action or mokṣa not? To this it is said that all those who desire for knowledge and consequently, liberation, do require the performance of āˈsrama-karmans (actions Aśrama-karma pertaining to some āṣrama or the other). is necessary In other words, for the attainment of true for jāāna knowledge all those actions which are performed in the various āṣramas are necessary. But when

^{1.} II. xxiii. 1

^{2.} Chandogya, V. x. 1.

^{3.} Mundaka, I. ii. 11.

^{4.} Br. Upa. IV. iv. 22,

true knowledge is attained and the ultimate aim is realised, there remains no necessity for the performance of any action. So says the Sruti-'The Brahmanas desire to know the Atman through the regular study of the Vedas, the performance of sacrifices and aimless penances and giving of gifts'.1 It is clear from the above that actions are required for the attainment of knowledge alone. Just as, the necessity of having a horse is for going to some other place, but when one has reached that place, then he does not require the horse any more. So says the Lord Himself-'Acts of sacrifice, gift, and austerity should not be given up They should be performed; for sacrifice, gift, and penance are all the purifiers of the intelligent.2 Again, 'He, from Whom the beings come out, by Whom all this is pervaded, by worshipping Him through one's actions, either worldly or vaidika, a man gets true knowledge'.3

Thus," by the performance of obligatory and occasional (naimittika) actions, in accordance with one's own a'rama, proper for the worship of the Lord, duced through through the kindness of one's own preceptor action of the particular branch of learning, true knowledge, which is the material cause of the realisation of the true nature of the Highest Being, in the forms of upāsanā, meditation, highest devotion, is produced. Through these actions an enquirer after true knowledge gets his inner-sense purified which leads him to the attainment of true knowledge, but even then he should also possess sama (restraining of the manas from things other than

^{1.} Brha Upa, IV. 1v. 22

^{2.} Gītā, XVIII 5.

^{3.} Gitā, XVIII. 46.

^{4.} Kaustubha, III. 1v. 26,

Vedanta); dama (turning back the external senses from things other than the objective of the Vedantic study); uparati (continued abstention from what is other than such study when they are thus withdrawn); titiksā (the ability to bear the influence of opposite pairs, like pleasure and pain, heat and cold, etc.); samādhāna (centering of the manas, brought under control, on the study of Vedanta-Brahman); \$raddha (faith in the teachings of Vedanta as taught by the preceptor as subordinate to the true knowledge). Equipped with all these a desirer for liberation, restraining his sense-organs and manas concentrates upon the Atman and realises his true nature within one's ownself.1 These are all essential for the attainment of true Vidya. Sama and dama, etc., help one to concentrate one's mind upon the highest Reality by destroying one's sins. So says the Sruti-'Through dharma he casts off sins.' And when sins are dispelled, then true knowledge becomes illuminated.2

Besides, for the attainment of true knowledge pure food is equally necessary. Pure food leads to the purification of the inner-sense (sattva), which, in its turn, leads to the dhruvāsmīti (that is, love for the Lord similar to that of a worldly man for perishable objects; as it is said—'O Lord! the love, which an avivekin—ignorant has got for things perishable, may not leave me while thinking of Thee').' Of course, when life be found in danger without food, then for its preservation alone one may take even such food which one would not have taken in normal condition in any case.

^{1.} Brhadā. IV. iv. 23.

^{2.} Kaustubha, III. iv. 27.

^{3.} Vedantaratna-mahjuşa, p. 127.

^{4.} Kaustubha, III. iv. 29-30,

Performance of sacrifice, etc., which is useful for the attainment of knowledge, should be performed even by those who are not desirous of liberation. Performance of yajña So says the Sruti-'Agnihotra should be helpful to inana performed as long as one lives'.1 When one, in accordance with one's Asrama, performs sacrifices in order to get true knowledge, then those actions do not predominate over knowledge and subdue it. In other words, sacrifices, etc., when performed as part of the duty of the asrama, lead to the heaven; but when the same are performed as accessories of knowledge, then they produce true knowledge.2 So says the Sruti-The Atman which has been realised through Brahmicarya is never lost, that is, is never forgotten'.3 It is not necessary to belong to one asrama or other for making oneself qualified for the atttainment of true knowledge, etc. Irrespective of one's being attached to any airama, one is qualified for true knowledge, muttering of mantra (japa) religious fasts, meditation of God, etc. There are several instances of persons, such as, those of Raikva, Vācaknavī. Samvarta, etc., who did not belong to any airama, but they were jnanins.* But then, it is better to follow an airama, for it helps one to realiset he truth in a better and easier way. It is, therefore, that the Smrti says that 'a dvija should not remain without attaching himself to an arama even for a day'.5

Muttering of some mantras also helps one to attain true knowledge, through the purification of one's inner-

^{1.} Kaustubha, III. iv. 32.

^{2.} Kaustubha, III. iv. 35.

^{3.} Chando. Upa., VIII. v. 3.

^{4.} Kaustubka, III. iv. 36.

Saurabha and Kaustubha, III. iv.

achieves the highest success through the Japa of mantras is necessary for jūāna muttering of a mantra.' True knowledge results even from the acts performed while attached to an āsrama in previous births. So says the Lord Himself—'Fully perfected through manifold births, he reaches the Supreme Goal', whereby it is inferred that before the attainment of true knowledge, although apparently one had not done any action while attached to any āsrama in the present life, yet one must have performed actions while attached to one āsrama or the other in his previous births the result of which is never lost.

Silence, that is, constant meditation of the Lord without speaking a word, is also, as much helpful for the attainment of true knowledge as performMaunavrata is ance of sacrifice, samt, sraving, manana and nididhyāsana, etc. He should be free from vanity, fraud, etc., and should never boast of his knowledge.4

These are some of the accessories for the attainment of vidyā. After one has equipped oneself with all the means of the realisation of true konwattainment of vidyā ledge and if one has no obstacle in one's way, then one does attain it in that very birth; but if there be obstacles, then one will have to wait for another birth. There are Srutis to support both—'To many the Atman is not an object of hearing, while many who heard of Him do not know Him'.

^{1.} II. 87.

² Gitā, VI. 45.

^{3.} Kaustubha, III. iv. 38.

Kaustubha, III. iv. 47—49.
 Katha, I. ii. 7.

'Vamadeva knew of the Atman while in the womb of his mother'.1

LIBERATION

The attainment of true knowledge leads to liberation. If the person who has attained true knowledge has exhausted his Prārabdha-karman, then after the fall of this very body, he will get liberation; but if it has not been fully exhausted, then he will have to take another body or birth for experiencing the remainder of his Prārabdha-karman. And then at the fall of that body he will get liberation. So says the Sruti-For him the delay is only so long as he is not liberated and then he will reach perfection'.2

As the nature of the realisation of the Paramatman is so subtle and obscure that 'many who have heard of Him do not know Him's and as the influence Abhyasa is neces- of avidya is so powerful that it is not sary for jūāna possible to realise the ultimate aim simply by practising the accessories of the realisation only once, repetition (abhyāsa) of meditation has been prescribed in Vedānta as one of the six indications (linga) of sravaņa (study); and so the Sruti-Thou art that' (tattvamasi) has been repeated nine times in the same chapter whereby the jijaasu may not forget its importance.4 So the Lord Himself says-' Arjuna ! if you are not able to concentrate your mind firmly on Me, then in order to know Me have repeated yogic practice'." 'Vișnu should be constantly remembered and should never be forgotten etc.

^{1.} Kaustubha, III. iv. 50.

^{2.} Chandogya. VI. xiv. 2.

^{3.} Katha., I. ii. 7.

^{4.} Chandogya, VI. viii. 7; ix. 4; x. 3; xi. 3; xii. 3; xiii. 3; xiv. 3; xv. 3; xvi. 3.

^{5.} Gita. XII. 9

^{6.} Brahma-sūtra, IV. i. 1-2.

While thus meditating upon the Lord for His own realisation, one should always bear in mind that one Identity bet-should think of Him as one's own self with ween Jiva and which He is related as the am a and am i.

Lord So says the Lord—'O Gudākesa (the controller of sleep)! I am the Individual Self seated in the heart of all beings'. 'Also know Me as the Keetrajāa, that is, as identical with the Individual Self.'

The meditation upon the Lord should be done while sitting; for, in other posture, namely, lying down, or standing, or walking, he may either fall Sitting posture in asleep, or his mind may be disturbed meditation in making efforts to keep the body steady. Hence, the concentration and the firmness of the manas, which are so very essential for meditation, are possible only while seated.4 So says the Lord—'In a pure and sanctified place seated on a fixed seat of his own, neither very much raised, nor very low, made of kusagrass covered with the skin of the black antelope and with pure cloth, one over the other, there while seated on it, with his manas centered at one point, with functions of the inner and outer senses subdued, sitting on his seat, he should practise yoga for the liberation of the Individual Self."

Regarding the proper time and place for meditation, one should see that when and wher
Time and place for meditation ever one's manas (mind) becomes firm at one point, one should practise

^{1.} Brahma-sūtra, IV. i. 1-3.

^{2.} Cītā, X. 20.

^{3.} Gitā, XIII. 2.

^{4.} Brahma-sūtra, IV. i. 7-9.

^{5.} Gītā, VI. 11-12.

meditation.¹ So says the Svetākvatara³—'One should meditate in a solitary place which is not uneven, is pure and free from pebbles, fire, sand, sound, tanks, mosquitoes, which is pleasing to the mind and is undisturbed.' This practising of meditation should continue without any break till the end of one's own life or till the highest end is achived. The future depends upon the last desire of the dying man. So says the Smṛṭi—'O son of Kuntī! whosoever at end of his life leaves his body thinking upon any being, to that being only he goes after death, ever to that conformed in nature'.

Thus, when through the constant practice of these above means a man has attained true knowledge, or supreme love for the Lord, then he Bhoga of becomes unaffected by sins, accruing from the kriyamāna, in future, like a lotus leaf unaffected by water. So says the Sruti—'As water does not cling to the leaf, so no evil clings to one who knows it'. As for the past sins, it is said—"Just as

water does not cling to the leaf, so no evil clings to one who knows it.⁴ As for the past sins, it is said—"Just as the soft fibres of the $Is\bar{\imath}ka$ reed would burn when thrown into fire, in the same manner, are burnt the evils of one who has attained true knowledge". 'The effects of all his actions perish when He, who is the Highest, is seen'. Just as, the past and future effects of evil deeds done in past several births are made ineffective by $vidy\bar{a}$, in the same manner, the future births, do not cling to one who has attained $vidy\bar{a}$ (knowledge). For a man desirous of libetion, merit is as much an object of hatred as the demerit.

^{1.} Brahma-sulra, IV. i. 11.

^{2.} II. 10.

^{3.} Gita VIII. 6.

^{4.} Chando. Upa., IV. xiv. 3.

^{5.} Chā., V. xxiv. 3.

^{6.} Mundaka., II. ii. 8.

So says the Sruti-'One who has realised the true knowledge goes across both the merit and the demerit'.1 'He shakes off both merit and demerit.' Both these are equally opposed to liberation. Hence, when one becomes free from these and the body falls down as dead, one gets liberation'.2 All this refers to such deeds as are still treasured up (sancita) and have not yet begun to yield fruits. As for those deeds of the past which have begun to fructify (prarabdha) the attainment of knowledge cannot make them ineffective or destroy their force. They can be exhausted only by experience, which may be possible either in the very birth wherein one has realised the truth, or one may require to take another birth for their complete exhaustion. So says the Sruti-'Action (Prārabdha) never becomes exhausted unless it has been experienced.'3 But actions done with some aim in view are destroyed like other meritorious and demeritorious deeds.4

It should be noted here that such actions, as the performance of Agnihotra, giving of gifts, performance of austere penances and similar other obligatory and occasional actions, etc., are not included amongst those which become ineffective through knowledge; for these actions have been recommended in the Srutis as means of realising true knowledge. Thus, the Brhadāranyaka says—'Through the study of the Vedas, performance of sacrifices and austere penances, giving of gifts, a Brāhmaṇa desires to know Him Who is known through the Upaniṣads'.' And as the attainment of Vidyā continues upto the end

^{1.} Brha., IV iv. 22.

^{2.} Brahma-sütra, IV. i. 14 along with Saurabha.

^{3.} Brahma-sūtra, IV. i. 91.

^{4.} Saurabha and Kaustubha, IV. i. 17.

^{5,} IV. iv, 22.

of one's lite, one should continue the obligatory and the occasional actions in accordance with one's āsrama, throughout the life. In other words, actions pertaining to the different āsramas, such as, the performance of Agnihotra and other austere penances, giving of gifts, etc., are helpful for the attainment of knowledge and as the period for the acquiring of knowledge extends upto the end of one's life, these also should be continued till the end of life.¹

When the person eager for liberation (mumuksu) has realised the supreme devotion of the Lord and his body is about to fall down as dead and Activity after the release the Jiva for liberation, then realisation of devotion his organ of speech along with its mode of functioning and along with it all other sense-organs become connected with the mind (manas), and are not merged into it as Sankara says; for according to Nimbarka, these will merge only into the Paramatman.2 So says the the Sruti-O Saumya! when the Jīva departs from here its speech becomes connected with the mind, the mind with Prana, the Prana with tejas, and the tejas with the Highest Deity'.3 The manas becomes connected with the vital-air which, in its turn, becomes connected with the Individual Self, as the Sruti says-In the same manner, at the end, when he is dying, all the prana, etc., go towards the Atman', and 'When the Jiva is going out, leaving the body, prana follows it's and 'then all the other sense-organs follow the Jīva'.5 As said before the

^{1.} Saurabha, IV. i. 16.

^{2.} Kaustubha, IV. ii. 1.

^{3.} Chā., VI. viii. 6.

^{4.} Brha., IV. iv. 2.

^{5.} Brha., IV. iv. 2.

Individual Self carries along with it; the subtle forms of all the bhatas with which the fresh body will be formed in the next world.

The Lord is ever present in the heart of all, as the Sruti says—'He, the Paramatman, taking in all the tejas,

Jīva's upward self, is found in the heart,' and He being influenced by the sincere devotion

of His devotee becomes favourably inclined towards him; for He knows that here in the heart is the artery through which when the Jīva goes out it will be assimilated in Me'; so the Lord favours the Jīva with knowledge by which the Jīva will go to Him. As He Himself says-I give them the yoga of descrimination by which they come to Me'.2 Then, the front of the heart becomes enlightened and the gate of the artery, called Susumnā, which penetrates the head, also becomes illuminated. After this, the Jiva, under the influence of his vidyā which has reached its perfection by that time, comes out of the body through the Susumnā. So says the Sruti - The upper part of the heart becomes enlightened and through that light the Self comes out through eyes, or head, or any other part of the body'.3 And there the Self comes in contact with the rays of the sun which always remain in contact with the artery, and then through these rays he proceeds upwards to the regions of the sun. So says the Chandogya*-When the Self thus

Rays of the sun ever very rays he proceeds upwards.' The rays of the sun are ever present

^{1.} Kaustubha, IV ii. 5.

^{2.} Gītā, X. 10.

^{3.} Bihd., V. iv. 2.

^{4.} VIII. vi. 5.

whether it is night or day. That these are present in the night also is clear from the heat found in our body during the night. In the winter nights, however, they are not quite obvious as they are suppressed by the cold atmosphere, dew-drops, frost, etc. Hence, even if a wise man dies in the night, he gets hold of the rays of the sun and directly goes to the regions of the sun. The rays of Wise man go to sun the sun and the Susumnā are always even when he dies connected with each other. So says in night the Chāndogya—'Just as long road goes to both villages, this as well as that, so do the rays of the sun go to both the worlds, this as well as the other. They proceed from the sun, and enter into these arteries; they proceed from those arteries and enter into the sun'.¹

The text, which says that for a dying man day-time, the bright half of the moon, the summer solstice are very

auspicious while the night-time, the dark half of the moon, the winter solstice, etc., are not so, does not refer to the case of a wise man. It refers to the case of those who die without having realised the true knowledge. So, if a wise man is dead in the winter solstice, even then he takes up the Path of the Light and goes to the Brahmaloka. In the case of Bhīsma, we should know that he waited for the summer solstice only to show that he had full control over the time of death and also to give a lead

Thus, it is clear from the above that a wise man when dead proceeds through the rays of the sun and through

to the religious faith (dharmapravartana).3

^{1.} VIII. vi. 2.

^{2.} Brahma-sütra, IV. ii. 17-19, along with the Saurabha and the Kaustubha.

^{3.} Kaustubka, IV. ii. 1.

the Path of God also known as the Path of Light. The gross body is left behind and the Jiva proceeds upwards encased in the subtle body. That the Jiva possesses a body is proved from the fact that while going through the Divine Path, he enters into a talk with the moon, which would not have been possible otherwise.1 The heat found in the gross body during the life time is the attribute of the subtle body. This, again, is proved through Heat found in gross the method of agreement and difference. So long as the subtle body is body belongs to subtle body in the gross one, the heat i, felt in the latter, but when the former is away, then no heat is found in the gross body. This subtle body accompanies the Self and does not leave him before the realisation of the Paramatman. When the Jiva becomes ultimately liberated, then this subtle body merges into the Highest Being along with the organ of speech, mind and other senseorgans which had accompanied the Jiva to that stage.

The subtle body consists of the eleven sense-organs, five subtle elements, called tanmītrāni, and Prāna. But as the

Constituents and the sparkatanmātram are one constituents and the same, the subtte body is said to consist of sixteen elements only. So says the Sruti-'Just as, these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called 'sea', so of him that sees the Puruṣa around, the sixteen kalās, whose goal is the Puruṣa, having reached the Puruṣa, disappears, his name and form are destroyed and all is called Puruṣa alone. He then becomes free from parts and is immortal'.

^{1.} Kaustubha, IV. ii. 9.

^{2.} Prainopanisad, VI v

Now, a question may be asked: whether there is only one Path or there are several Paths for the meritorious

Devayāna and Pitryāna Paths which show that the Paths are many and as Nimbārka rigidly follows the Srutis,

he believes in the plurality of the Path. Thus, it is found in the Chāndogya¹, that 'they (Jīvas) go to light, from light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun rises towards the north, from those six months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning. Then there comes a person, not human, who carries them to the Brahman. Everywhere it is the presiding deity of the place which takes the Jīva to other place. This is the Path of the Gods.

Bṛhadāraṇyaka says—'Those who meditate upon the Brahman go to light, from the light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun rises towards the north, from those six months to the regions of the gods (devaloka), from the regions of the gods to the sun, from the sun to the lightning; from lightning a person, not human or created out of the mind, comes out and takes the Jiva away to the regions of the Brahman'.2

Again, in the same Upanisad,3 we read 'When a man goes away from this world after leaving his body, then he goes to the regions of Vāyu and there he is given a small passage, like a hole in the chariot-wheel, and through it the Jīva goes to the regions of the sun. There also he

^{1.} V. x. 1-2.

^{2.} VI. ii. 15.

^{3.} Brha V. x. 1.

gets a small passage, like a hole in a musical instrument, called 'Lambara' (tabor), through which he goes upto the regions of the moon. There again, he gets a small passage, like a hole in a drum, through which he goes up and reaches the regions of Prajapati which is free from grief and cold and it lives there for eternal years'.

Kausītakī, on the other hand, says—'He, after having reached the Path of the Gods, goes to the Agniloka, then to the Vayuloka, then to the Varunaloka, then to the Adityaloka, then to the Candraloka, then to the Prajapatiloka and then to the Brahmaloka.'

In the Chandogya, we read-'Now, for such a departed Jīva whether they perform his obsequies or not, he goes to light, from light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun rises northwards, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There it meets a person, not human, who carries him to the Brahman. This is the Divine Path, the Path to the Brahman. Those proceeding by this Path do not return to the world of humanity.'

Again, in the very Upanisad,2 we read—'Through these very rays he proceeds upwards.' In another place we find-They, being free from rajus, go to the Immortal Person through the sun'.3

In all these Srutis really speaking only one Paththe Path of the light is meant and through this very Path those who realise Brahman can go.4 All this is supported

^{1.} IV. xv. 5.

Chāndo., VIII. vi. 5.
 Muṇḍaka, I. ii. 11.

^{4.} Saurabha and Kaustubha, IV. iii. 1.

by Smṛtis also which say—'There are only two Paths—the Path of the Light for the wise and the Path of the Smoke for the sacrificers.' Again, we read in the Mahābhārata—1 'There are only two Paths—Pitṛyāna, the Path of the Fathers and Devayāna, the Path of the Gods. Those who are desirous of liberation take to the Divine Path.

In the above-quoted Srutis the apparent incongruities are removed by certain changes suggested here and there. Thus, the Brhadāranyaka reads between months and the sun-'Devaloka', while the Chāndogya reads-'year' between months and the sun. Now, the natural course is that year should come between the months and the sun. Thus, the order should be as follows—months, year, Devaloka and Ādityaloka.

Then, in the Bṛhadāranyaka, again, we find that before Ā dity aloka there is the mention of 'Vāyu' and in the Kauṣītakī 'Vāyu' comes after Agni (Here Agni stands for Light). This incongruity also can be removed by placing 'Vāyu' after 'year' and before 'Āditya'; for, in the Bṛhadāranyaka, we distinctly read 'Vāyu' before 'Āditya'. Now, taking all the Śrutis together, it is said that the Vāyuloka is the same as the Devaloka; for, Vāyu is the place of abode of the gods, as the Śruti says—'This which is purifying is the place of abode of the gods'. So the author of the Kaustubha suggests that the order should be thus—months, year, vāyu and the sun. With this suggestion it becomes quite clear that all the Śrutis speak of the same Path—the Path of Light as the only Path to liberātion.²

^{1.} Moksadharama-Parvan.

^{2.} Kaustubha IV. iii. 2.

The Jiva through the twelve stages of Light—day, the bright half of the month. the summer solstice, year,

Stages in the flight of Jīva

Vāyuloka, Devaloka, Ādityaloka, Candraloka, Vidyulloka, Varuņaloka, Indraloka and Prajāpatiloka, passes while going to

the Brahmaloka. Of these, the first nine stages are the prominent ones of the Ativahikas (that is, those who areengaged by the Lord to convey the Jivas from region to region), while the last three are their helpers.1 The function of the Ativahikas, the presiding deities of the respective regions, is to welcome the Jīva when it approaches the particular region. There the presiding deity shows all possible hospitality towards the Jiva and carries it to the next region. In this way, passing from region to region when the Jiva passes through the Prajapatiloka, then it penetrates through the Prakrta-Mandala (the Material boundary) and enters into the precincts of the Para-Dhama, that is, the bank of the river Viraja. There the Jiva casts off his subtle body and meets with persons, not human, who come there to carry the Jiva beyond that stage. Along with them simply through its will-force (sankalpa), the Jiva crosses the river and then enters into the Visnuloka. There the Jiva assumes the non-material body and adorns himself with the Brahma-like ornaments. While passing through the gates there it comes across the sincere devotees of the Lord.

Then the Jiva perceives, sitting on the Divine throne made of fine high class jewels, in a hall Abode of (mandapa) made of jewels and with thousand pillars, the Lord Purusottama along with Laksmi and others, refulgent as the sun, beyond darkness, worshipped by Sunanda, Sudarsana and others with their

^{1.} Kaustubha, IV. iii. 5,

hands folded together, with limbs decorated with all the divine ornaments, such as, crown etc., which surpass the lustre of thousand suns with their lustre, the Lord of the universe, the guru, knowable through the Srutis, bowed down by Brahma and others, approachable by the liberated beings, searched by those who are desirous of liberation, the cause of the universe, the very life of His own followers, One who is all-consciousness, and Bliss, the Lord, the very image of consciousness, living in the highest abode, by His very nature free from all that causes hatred, the Treasure of all the good and auspicious qualities, possessing all the powers, the Great and ever Blissful.

Having seen there the Lord, who is called Mukunda or Kṛṣṇa, from distance the Jīva bows down to Him uttering with happiness the words—'Saluta-Lord greets tions to Thy Lotus-like Feet, again and again.' Then the Lord Kṛṣṇa casts His look of His Lotus-like beautiful face, which is tender with kindness and pity, at the Jīva and welcomes him in an extremely blissful speech. Then the Jīva becomes of the nature of the Lord and is liberated from the fetters of Māyā and never returns to the worldly Path again.'

There the liberated Jīva assumes all those qualities which were screened from him during the state of bondage.2

So says the Sruti—'In this way the Jīva,
Realisation of its after having risen from this physical
body and having reached that Supreme Light, manifests him own true nature'. And it is,
therefore, that the Sruti says—'The Atman which is free

^{1.} Probhā on Brahma-sūtra, IV iii, 5.

^{2.} Kaustubia, IV. iv. 1. 3. Chando, VIII. iii. 4.

from evil, undecaying, undying, free from sorrow, free from hunger and thirst, with true desires and true volition etc." realises him own true nature. Then the Jīva freed from all the ties feels himself not distinct from the Lord; for it is then that he perceives the Lord who is the Ātman of all.

The difference, or knowing a thing to be something different from it, are all due to avidya. But when through the study of Srutis, with their reasonings, Bhedabheda and meditation, the true nature of explained the Paramatman becomes realised, then and there the obstacles in the way of realising the true nature of the Jiva and the Paramatman are destroyed. So says the Sruti-The knots of the heart are cut asunder, all the doubts are dispelled, and all his deeds become ineffective when the Supreme Lord is seen'.3 In other words, although the natural difference, between the Jiva and the Paramatman, exists even then yet, like the non-difference existing between a gunin and guna, which although separated, one should know that the Jiva is not really distinct from the Lord. Nimbarka does not believe in the non-difference in their nature (Svarūpāvibhagastu nestah), otherwise, in accordance with the Srutis and the Smrtis—'In the beginning this was sat existing'; 'All this is Brahman'; 'Vasudeva is all in all'; 'All the animate and inanimate odjects are Kṛṣṇa'; Know Him to be the Universe, that is, of the nature of universe. there will have to be assumed the natural non-difference (svarūpāvibhāga) even in the case of non-conscious objects,

^{1.} Chandogya, VIII. vii. 5.

^{2.} IV. iv. 3.

^{3.} Mundaka. II. ii. 8.

^{4.} Chā. VI. ii. 1.

^{5.} Ghā. III. xiv. 1,

which is, of course, not the fact. Moreover, as pointed out before, there are several Srutis to support both the difference and the non-difference. Hence, the Jiva, when liberated, experiences non-difference in difference with the Paramatman.1

As regards the nature of the Jiva which it will assume after liberation JAIMINI thinks that it consists of the Nature of Jiva after attributes of freedom from evils, omni-liberation Jaimini's science, laughing, playing, rejoicing; so says the Śruti-Thus, does the Jīva rising above this body and having reached the Highest Light, appears in his own form; that is, the Highest Person. There he moves about laughing, playing and rejoicing etc." for these attributes are said to belong to both the Jiva and the Lord. About the Jīva, Prajāpati says-'The Atman which is free from evil, etc.'3 and about the Lord also it is said—This is the Atman free from evil etc.'4

In other words, according to Jaimini, the liberation is the manifestation of the conscious nature (caitanyasvarupa) of the Jiva accompanied by the attri-Meaning of evils, omniscience, butes -freedom from liberation omnipotence, etc., pertaining to the Para-Brahman.

AUDULOMIN, on the other hand, thinks that the liberated being manifests the conscious nature (caitanya-

svarūpa) alone; for he is of the nature - Audulomin's of consciousness, as the Sruti says-This view Brahman is - Prajiānaghana Jūānaika

^{1.} haustubha, IV. iv. 4.

Chāndogya, VIII. xii. 3.
 Chāndogya, VIII. vii. 1.
 Chāndogya, VII. i. 5.
 Prabhā on Brahmz-sūtra, IV iv. 25.

^{6.} Brks., IV. v. 13.

rasa—of the nature of consciousness alone' and possesses no other attribute; while the attribute of freedom from evils, etc. are to show that the nature of the liberated being is distinct from the influence of pleasure and pain and the modifications in the form of $avidy\bar{a}$.

BADARAYANA, however, takes up the third path and holds that the liberated beings manifest the nature of consciousness as well as the attributes of freedom from evil, omniscience, omnipotence, etc.,; for there is no inconsistency in having both—the manifest ion of the nature of consciousness and the attributes of freedom from evils, omniscience, omnipotence etc.

KESAVA Kashmirī summing up the arguments of Bidarāyaṇa says that liberation is existence through the constant experiencing of the nature of the Lord along with the manifestation of His own nature in the form of consciousness accompanied by the attributes of freedom from evils, omniscience, etc.³

It is clear from the above that by liberation they mean the realisation of the true nature of the Lord (Bhagavad-bhāvāpatti). The liberation, in fact, is Meaning of libera-attained through the direct realisation of the Lord alone which, again, is possible through His Grace only. This realisation of the Lord, in its turn, means the constant thinking of the Lord and never forgetting Him from one's own heart, like the constant thinking of the worldly objects by the ignorants.

^{1.} Kaustubha, IV. iv. 6.

^{2.} Kaustubha, IV. iv. 7.

^{4.} Prabhā on Brahmasūtra, IV. iv. 7.

So says the Sruti-'He whom alone this Atman selects by him is He realised; for to him alone this Atman reveals His own nature'1.

During the state of liberation the Jiva, since he has come to manifest his attributes of true desire and true volition, has not to make any effort to meet his departed fore-fathers: and he can freely go to the lokas where his mother, brothers, sisters, friends, etc. dwell2. The liberated beings remain directly under the control of the Lord Himself.3 Thus, the Jiva becomes svarāt. that is, he shines forth with the help of his ownself which is no other than the Lord Himself.4

As regards the question whether a liberated being has got a body or not, BADARI is of Bădari's view opinion that he has got no body, as the Sruti says—But the being without a body is not touched by pleasure and pain'.5

JAIMINI, on the other hand, thinks that as the Sruti quoted above refers to the body which is Jaimini's view produced by action and not to that which is possessed by a liberated being, the Jiva does possess a body, sense-organs, manas, etc., and so the Sruti says-'He being one becomes three, five, seven and nine and then he is said, to be eleven, a hundred and ten, a thousand and twenty'. This text certainly refers to the body of the liberated being. According to Nimbarka the Jiva being atomic and imperishable cannot have this diversity without having various bodies.7

^{1.} Katha. I. ii. 23.

Chāndogja. VIII. ii. 1-9.
 Saurabha, IV. iv, 9.

^{4.} Kaustubha. IV. iv. 9.

^{5.} Chā. VIII. xii. 1. 6. Chā. VII. xxvi. 2.

^{7.} Prabha. IV. iv. 11.

BADARAYANA, however, holds that the liberated being can assume or do away with Bădarāyana's view a body at his sweet will, hence, there is on necessity in discussing whether he has got a body or not. It all depends upon his desire. Just as, in the case of the Dvada aha sacrifice, due to the difference in desire there is difference in the nature of the sacrifice it-self. Thus, when the Dvada aha sacrifice is performed with the desire for prosperity, then it is called Sattra, and when it is done with a desire for having issuse, then it is called Ahina. It is, therefore, that there are two kinds of Srutis to this effect. Thus the Sruti-'Manas itself is his Divine Eye. It is by means of this Eye or the Manas that He sees, desires and rejoices" shows that the Jiva has no body; while the Sruti-'He being one becomes three, five, seven, etc."-refers to his having a body for rejoicing, etc.3

The fact is that even when the liberated being has got true desire and true volition, he depends for all his activities upon the Lord, and so he cannot produce a body for himself.⁴ Even if he has no body of his own, he can have all possible experiences through the objects created by the Lord. So it is not certain whether he creates his own body himself for heavenly experiences or not. But that he experiences all sorts of rejoicings through the grace of the Lord cannot be denied.⁵ The liberated being although atomic and remains in one particular place, yet through his attribute of caitanya

^{1.} Chā VIII. xii. 5.

^{2.} Chā. VII. xxvi. 2.

^{3.} Kaustubha. IV. iv. 12.

^{4.} Prabha. 1V. iv. 12.

^{5.} Kaustubka. IV. iv. 13-14.

which is all-pervasive he pervades over all bodies and has experiences thereof; as is clear from the Sruti'Sa cānantyāya kalpate—and is infinite'

A liberated being differs from the Lord in not having the power of creating, protecting, controlling, and destroying the universe.² The liberated being realises the Lord along with all His powers and enjoys everything that belongs to Him. So says the Sruti 'He becomes svarāt; he becomes independent in all worlds's and 'experiences all the objects of desire along with the Lord's. Having thus attained the Brahmahood the liberated being does not return to the whirl of humanity'. 'O the Son of Kuntī, he who comes unto Me has no more birth'—says the Gītā' also.

This sort of liberation, that is, the realisation of the nature of the Lord, is what is known as Sāyujya. It is wrong to think that Sāyujya means identity in form (svarūpaikya), for even in this state there is difference between the liberated being and the Lord, as the Sruti says—'When the liberated being perceives the happy Lord as distinct from himself and also His greatness, then he becomes free from grief. Knowing the Brahman, the stimulator, as distinct from himself, the happy liberated one becomes immortal'. Again, 'The liberated being assumes the resemblance with the Lord'. Other forms of liberation are: Sālokya, when the liberated being gets the same heaven where the Lord dwells; Sārāpya when the liberated being assumes the same

^{1.} Svetāšvatara, V. 8.

^{2.} Kaustubha. IV. iv. 17, 21.

^{3.} Chā. VII. xxv. 2; VIII, i. 6.

^{4.} Kaustubha, IV, iv. 21.

^{5.} Chā. IV. xv. 5.

^{6.} VIII. 16.

form the Lord has; and Samipya when the liberated being remains quite close to the Lord 1

Nimbarka does not believe in the Jivanmukti. He says that it is a term which has no meaning. To boast of being liberated even when the Prārabdha-No Jīvankarman and its effects are all present, is only mukti to deceive illiterate people. Hence, there is only instantaneous liberation (Sadyo-mokşa) and not gradual (krama), as it is found in the Sankara school of Vedānta.2

NON-CONSCIOUS (AC ETANA) ELEMENT

The next category according to this school is the nonconscious element (acetana-padartha) which is of three kinds: Aprāketa, which is not derived from the Primordial Matter (Praketi), Praketa which is produced from the Primordial Matter and its three attributes-sattva, rajas and tamas; and Kāla (time).

APRĀKRTA

Of these, the Aprakita is quite different from the other two. It is of the nature of light and non-obstruction (anavarakasvahhava). So says the Sruti-It is beyond darkness in the form of Pradhana and time and is as lustrous as the sun'. Its scope is far above that of the Primordial Matter and is also unlimited. It is known as Bliss, as it manifests bliss. It is variously called-Nityavibhati, Eternal Mysterious Powers of the Lord; Paramātmaloka, the Regions of the Paramātman; Paramavyoma, the Highest Heaven; Visnupada, the Footstep of Vispu; Paramapada, the Highest Place etc., etc.

It is Divine and is so lustrous that both gods and devils are incapable of looking at it. Persons having

^{1.} Vedāntatatnamafijūsā. pp. 128-30. 2. Suradruma, p. 131-32.

performed austere penances and having meritorious past deeds, when freed from the influence of avidya, go to this place and never come back from there.1 It is changeless un-decaying, pure and Eternal Light. It assumes various forms in accordance with the Divine Will for the experiencing of the Lord and the eternally liberated beings.2 It is beyond the influence of Time. The objects of experience of the Lord and the liberated beings along with the implements of experience and their bodies, etc., are all made of this Element. Their ornaments, weapons, seats, flowers, leaves of plants and trees, fruits etc. of the abode of the Lord are also made of this very Element. The city gate (Gopura), courtyard (Catvara), enclosure (Prākāra), the the drawing hall made of jewels (Manimandapa), forest gardens, lake etc., etc. of the abode of the Lord also are made of this very Element.

KĀLA

It is different both from the Prākṛta and the Aprākṛta. It is eternal and all-pervasive. Even before the creation, during the period of dissolution it was existent. It is without any beginning and end. There is no cognition which is beyond the influence of time. The notions like past, future, present, simultaneous, late and soon are all due to time. It is the instrumental cause of creation and dissolution and the material cause of the various notions of time, such as Paramāņu etc. That much of time which the sun takes to cross the space occupied by a Paramāņu is called atomic-time. According to this school the various divisions of time are as given in the table below:

^{1.} Quoted from the Mahabharata by Kaustabka. I. i. 1.

^{2.} Kaustubha. I. i. 1.

^{3.} Vedantaratnamafijuşa. p. 39.

2 Paramāņus=1 Dvyaņuka, 3 Dvyaņukas=1 Trasareņu, 3 Trasareņus=1 Truţi, 100 Truţis=1 Vedha,

3 Vedhas = 1 Lava, 3 Lavas = 1 Nimesa,
of Kāla 15 Nimesas=1 Kāsthā, 30 Kāsthās=1 Kalā
30 Kalās=1 Muhūrta, 30 Muhūrtas=1 day of
ours, 15 Days=1 Paksa, 2 Paksas=1 Month, 2 Months=
1 Rtu, 6 Months=1 Ayana, 2 Ayanas=1 Year—the
Winter Solstice is the night of the gods, while the Summer
Solstice represents the day of the gods.

The four yugas consist of the Divine 12 thousand years, of which the Krta covers 4800 thousand years along with the two Sandhyas, the Treta covers 3600 thousand years along with the two Sandhyas, the Dvapara covers 2400 thousand years along with the two Sandhyas, while the Kali covers 1200 thousand years along with the two Sandhyās. This entire period represents one Cycle and such 1000 Cycles constitute One Day of the Caturmukha. Fourteen Manus appear one after another during the single day of the Caturmukha. Seventy-one yugas make one Manvantara which is the period of existence for one Manu. Fourteen times the above measure of time is the day of Brahma and equal to the same period is the duration of his night One hundred years according to the above measure of time is the span of life for the Caturmukha. Half of this period of time is called Parardha. The first Parardha is past, and of the second Parardha which is current, the present period is the first Kalpa, called the Vārāhakalpa.1

Everything produced out of the Primordial Matter depends upon Time, which, in its turn, is controlled by the Lord. So says the Sruti—"The consciousness $(J\bar{n}a)$ is the time of the time". During the $L\bar{\imath}l\bar{\imath}v\imath bh\bar{\imath}ti$ of the Lord which is the period of creation, He simply imitates

^{1.} Ved antaratnamahjusa. p. 33.

the dependence of time, while in the Nityavibhati stage, there is no influence of time in any form. This Kala is partless and hence, eternal in nature; but in actual practice (kāryarūpena) it is non-eternal. Its own products are the products of its limitations, which, however, are no other than the actions in the form of the movements of the sun.1

PRĀKŖTA

The Prakta form of the non-conscious element is that which is derived from Praktti which is variously called, Māyā, Pradhāna, Tamas, Avyakta and Sakti. So says the Sruti-Know the Prakrti to be Māyā and the Lord as the Māvin.' It is eternal and subtle. It is of the nature of being (sat) and non-being (asat). All the products of Prakrti are the various forms of the three gunas, and so they depend upon the gunas (sattva, rajas and tamas). Of these, the sattva is the cause of knowledge. So says the Gita - 'Iñana is produced from sattva'.2 This very sattva, having suppressed the other two, comes up and is said to be helpful for liberation through the practice of Sama, Dama etc., the means of liberation as conceived by the Bhagavadgītā. Rajas is the cause of covetousness etc. It is the cause of the downfall of the Kestrajnas from their true faith in the Supreme Reality due to the increase of greed etc. Tamas is the cause of carelessness etc. So says the Lord-'Carelessness, delusion and avidya are all produced out of Tamas'.4 It is the main cause of screening its own nature as well as that of others.

The state of equilibrium of these three gunas is called

Vedāntaratnamafijūṣā. pp. 38-39.
 XIV. 17.

^{3.} XVIII. 42.

^{4.} Gitā. XIV. 17.

^{5.} Kaustubha. I. ii. 21.

Pradhāna, or Prakṛti. It is changing (pariṇāmin) and is the Śakti of the Lord. As such it is different from Him, but as the activities, etc., of it depend upon Him, it is also not distinct from Him.¹ This very aspect of the Prakṛti differentiates it from the Prakṛti of the Sāṅkhya. In the latter case, the Prakṛti, being itself non-conscious, is not ordinarily connected with the conscious element and hence, it is unable to achieve any end. Although the Prakṛti of the Nimbārka school; also is non-conscious, yet it is dependent upon Him and so, it is capable of achieving useful purpose.²

This dependence of the Praketi upon the Lord here is not similar to that of the Paramīnus upon Ilvara in the Nyāya-Vaisesika system. Here the Praketi is related to the Paramītman as His Sakti. So says the Sruti—'God's own power concealed by His own gunas.3

It is unmanifest, very subtle, and eternal, like the Paramātman. It is the cause of bondage and liberation of the Jīva. It is unborn (ajz). During the period of dissolution, it, in the form of Sakti, remains in Brahman as its cause without being capable of differentiating between name and form. But when at the time of creation it manifests its attributes of sattva, rajas and tamas and distinguishes between name and form and modifies itself into tajus, water and food, then it is called Brahmotpanna.

CREATION-PROCESS

At the end of Pralaya and in the beginning of the creation through the Will of the Lord and in accordance with the beginninglessness of the Adresa of the Jivas, the

^{1.} Kaustubka. I. iv. 3.

Kaustubha. I. iv. 9.
 Kaustubha. I. iv. 10.

^{4.} Prabha. I. iv. 10.

equilibrium of the guṇas is disturbed. Together with the disturbance there is the manifestation of products. So says the Smṛti—'Hari, when the time for creation arrives, with His own desire, enters into Pradhāna and Puruṣa and starts agitation'. This agitation takes place in the Prakṛti. The Sruti says—'He saw, May I grow forth'. 'He desired, may I be many'. The modification of the Primordial Matter is called vyakta which is non-eternal.

Its modifications are of various kinds. The process of modification is as follows—When the Prakṛti, which is dependent upon the Will of the Lord, reaches the point of fructification due to the inequality of the three guṇas caused by the disturbance of the Primordial cause, then it manifests Mahat which is the cause of determination. It is, again, of three kinds according to the nature of the three guṇas. Then is manifested Ahankāra which is the uncommon cause of the notion of the Ātman (Ego) in one's own body etc. This also, due to the difference of the three guṇas, is of three kinds: that which is manifested out of the Sāttvika aspect is called Vaikārika, that which is manifested out of the Rājasika aspect in known as Taijasa, while that which is manifested out of the Tāmasika aspect is called Bhūtādi.

From the Vaikārika-Ahankāra are manifested the presiding deities of the sense-organs and the Manas. The Manas, due to the difference in its function and that of its locations, assumes four different names, namely, Manas, Budhi, Ahankāra and Citta. Of these, that which

^{1.} Vedantaratnamanjūsa., pp. 23-24.

^{2.} Chā., VI. ii. 3.

^{3.} Tai. II. 6.

^{4.} Kaustubha I. i. 1.

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^{1.} Vedantaratnamanjūsa., pp. 23-24.

^{2.} Chā., VI. ii. 3.

^{3.} Tai. II. 6.

^{4.} Kaustubha I. i. 1.

is the cause of speculation etc. (manaādi) is Manas. This very Manas, when it comes in contact with sound, touch, colour, taste, and smell, becomes the cause of bondage. When, on the other hand, it cuts off its connection with sound, etc., and diverts itself towards the Lord, then it is the cause of liberation. So the Sruti says—'Manas alone is the cause of bondage and liberation of human beings. It is of two types—pure and impure. That which has definite desires is impure, while that which has no desire of any kind is pure.

That which is the cause of understanding or know-ledge (bodhana) is Buddhi. That which is the cause of egoistic notion (ahambuddhi) regarding body, etc., is Ahankāra, and that which is the cause of reflection or anxious thought is Citta. Candra, Brahmä, Rudra and Ksetrajña are the respective presiding deities of these. According to others, on the other hand, the four Vyūhagods, namely, Vāsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha are their presiding deities. Both these views have been accepted; for, Candra, etc., are regarded as the supervising deities, while the Vyūhagods, being their controller are forms of meditation. The location of Manas is throat, that of Buddhi is face or appearance, that of Ahankāra is heart and that of Citta is naval.

From the Taijasāhankāra are produced the ten external organs of sense and action, that is, five sense-organs, creation of five jānendriyas namely, auditory, the organs of touch, sight, taste, and smell. The ear-cavity represents the organ of hearing sound for human beings; for lower creatures, such as, serpents, it is in the eyes. The sense-organ of sight is called eye. The sense-organ of touch is skin (tvak) which pervades

^{1.} Sartrakopanisad.

over the entire body. There being gradations in the manifestation of vitality in the limbs, no touch-sensation is felt in the nails, teeth, hairs etc. The organ of taste is the tongue and its location is at the tip of it. The organ of smell is nose and its location is at the tip of the nose. Sound, touch, colour, taste and smell are the objects of cognition of these. Arka (the sun) is the presiding deity of the organ of sight; Dik is that of the organ of hearing; Abvins are the presiding deities of the organ of smell; Varuna is that of the organ of taste; and Vāyu is that of the organ of touch. These five are also called bhautika, as they develop into Mahābhūtas.

The five organs of action are the organ of speech. hands, feet and the organs of extrication and generation or sexual pleasure. The cause of the Five Karmendriyas utterance of words is the organ of speech. There are eight locations of the organ of speech: breast (uras1), throat, head, the root of the tongue (Jihvāmīlam), teeth, nose, lip and the palate (tālu).— श्रप्टी स्थानानि वर्णानामुरः कण्ठः शिरस्तथा । जिह्नामूलं च दन्तारच नासिकोष्ठी च ताल च इत्यादि वेदभाष्ये. - As the lower creatures have got no samskara of these, they cannot have this organ. The special instrument (asadharana-karana) of fine or mechanical art and of taking objects, etc., is hand. In case of human beings it rests with the fingers of hands, while in the case of elephants, etc., it rests with the tip of the trunk. The special instrument of walking etc., is feet. In case of human beings, etc., it

^{1.} It is to be noted here that uras has not been recognised as one of the places for the manifestation of sound by Pāṇini. But that it is a place for the location of a particular type of sound, called Madhyamā, is known to the Agamikas.

^{2.} Vedantaratnamanjuşa.p. 27.

is in feet, while in case of raptiles, birds etc., it rests with breast, wings etc., The organs of extricating and sexual pleasure rest with their respective limbs. Vahni, Indra, Upendra, Mṛtyu, and Prajāpati are their respective presiding deities. These organs of sense and action are very subtle, and are different with each individual; and these remain till the final dissolution.

From the Bhūtādi-Ahankāra the five tanmātrās are produced, which, in their turn, produce the five Mahā-Tanmātrās bhūtas. Thus, from the Bhūtādi is produced tabdatanmātra which, in its turn, produces Ākāsa; from Ākāsa is produced sparša-tanmātra; from sparša-tanmātra is produced Vāyu; from Vāyu is produced rūpa-tanmātra, which, in its turn, produces tejas; from tejas is produced rasa-tanmātra; from rasa-tanmātra is produced water; from water is produced gandha-tanmātra, which, in its turn, produces earth. Thus, earth has got all the five qualities, water has only four, tejas has only three, air has only two, while Ākāsa has got only one quality.

Of these, Väyu also is the cause of maintaining the body, etc., and is of five kinds: (1) Prāṇa which has varieties of Vāyu up-word motion and its location is the tip of the nose, etc: (2) Apāna—it has downward motion. The organ of extrication, that is, anus is its location; (3) Vyāna—it moves throughout the whole body and in all the directions; (4) Udāna—it is the cause of the throwing out of the food and drink taken in, and its location is the throat; and (5) Samāna which helps the digestion of the food and drink. It moves throughout all the limbs.

According to some there are five more types of Vayu, namely, Naga which causes eructation (udgirana); Karma

which is the cause of the opening of the eyes; Kṛkala which causes hunger; Davadatta which causes yawning, and Dhanañjaya which nourishes the body. But the separate existence of these is denied by Nimbārka, since these are all included in the first five kinds mentioned above.

These are the twenty-four elements recognised as constituting the Cosmic existence according to this school of thought.

There are some who, however, do not recognise the above order of the manifestation of the Bhūtādi. They think that from the Bhūtādi are produced the five tanmātrās from which separately are produced the five bhūtas respectively.

Others, again, are of opinion that from the Bhūtādi is produced the kabda-tanmātra which, in its turn, produces Ākāka and the sparka-tanmātra; from sparka-tanmātra are produced Vāyu and rūpa-tanmātra; from rūpa-tanmātra are produced tejas and rasa-tanmātra; from rasa-tanmātra are manifested water and gandha-tanmātra; and from gandha-tanmātra is produced earth. But this view is rejected, as it is against the order of the process of dissolution.¹

So says the Gopālopaniṣad—There was only one Brahman, without the second, from whom came out the Akṣara-Avyakta; from Akṣara was manifested the Mahattattva, which manifested Ahankāra; from which were manifested the five tanmātrās which manifested the five bhūtas.

PARASARA while explaining the above says—
'Hari, the Lord with His sweet Will enters into the

Pradhāna and Puruṣa, and when the
Parāśara's view time for creation approaches, creates on creation

disturbance. The same Paramesvara

^{1.} Vedantaratnamanjusa, pp. 24-29.

is both the agent of disturbance and the object of disturbance. The Lord, with the qualities of contraction and expansion, is present in the Pradhāna. Then from the equilibrium of the three gunas, which is presided over by the Ksetrajāa, there comes out the Mahat with its three aspects—Sāttvika, Rājasika and Tāmasika. The relation between Mahat and Pradhāna is like that of the seed and its covering bark (tvak). From Mahat comes out Ahankāra with its three aspects—Vaikārika, Taijasa and Bhātādi,

Of these, the Bhūtādi manifests Łabda-tanmātra which manifests Ākāśa with sound as its specific quality. Then from the modification of Ākāśa comes out sparśa-tanmātra which manifests air with touch as its specific quality. Then air manifests the rūpa-tanmātra which, in its turn, manifests tejas along with its specific quality of colour. From tejas is manifested rasa-tanmātra from which is manifested water with taste as its specific quality. From water is manifested gandha-tanmātra, which, in its turn, manifests earth with smell as its specific quality. This is what is called the Bhūta-tanmātra-sarga from the Tāmasa aspect of the Ahankāra.

From the Taijasa-Ahankāra are manifested the ten organs of sense and action; and from the Varkārika-Ahankāra are manifested the Manas and the ten presding deities of the organs of sense and action.

The five tanmātrās being the cause of the five Bhūtas are regarded as Substances (dravya), while sound, touch, colour, taste and smell are the five qualities.

Of these, the Praketi, Mahat and Ahankara and the five Bhatas are regarded as representing the material

^{1.} Vedantaratnamafijusa, pp. 29-30.

cause of the gross body. Sense-organs in the gross-body are like so many jewels in an ornament.

Five tanmītrās, Manas, ten organs of sense and action and Prāņa are the seventeen constituents of the subtle body.

The gross-body is of two kinds—eternal and non-eternal. The former class of organism belongs to the Lord Himself, which is the source of all the Puruṣārthas, the object of meditation for those who desire to meditate upon, and is the substrate of all auspiciousness. The body of the eternally liberated beings, such as Viṣvaksena, Nanda, Sunanda, the forms of Garuda, etc., are also eternal.

The non-eternal type of body is of two kinds: not produced as the result of karman (akarmaja) and produced out of karman (karmaja). The former is represented by the form of Virāt, etc. of the Lord. The bodies which are produced as the result of karman are of various kinds, due to the difference in the degree of karman. They are: (1) born of the placenta (jarīyuja), as those of human beings; (2) born of eggs, like those of birds, reptiles, etc.; (3) produced by penetrating earth, as sprouts, trees, etc.; and (4) those which are produced out of sweat, like lice, mosquitoes, etc.

Of these, all the modifications from Mahat down to the five Bhūtas are related as cause and effect, and therefore are not different from one another; just as, a pot made of earth, although it has separate existence, yet it is not different from the lump of clay.

THEORY OF CAUSALITY

The Nimbarka school of Vedanta, like that of the Satkaryavada Sankhya, is the upholder of the Satkaryavada vada, according to which the effect is

^{1.} Vedantaratnamahjusa, p. 31.

present in the cause even before the former's manifestation. The grounds upon which this theory is advocated are given below:

The Lord Himself is regarded both the cause and the effect. Thus, the effects whether in the conscious form (eidrupa) or in the non-conscious form (acidrupa), with limitations and having different names and forms, are not distinct from the Lord, the Highest cause. One who has both cit and acit as His inherent potencies, Who is without any limitation and Who is one and without a second. So says the Srutis - 'All modifications being only a name based upon words: the truth being that all is clay." 'O dear, it was all sat in the beginning, it was pure Being, one without a second.2 'It saw, May I be many, May I grow forth, It created tejas'. 'Now that which is the subtle essence,—in that, has all this its Self; That is the Self; That is the Truth; That thou art, O Svetaketu'.4 'All this is Brahman, beginning, ending and continuing in It'.3 'Then this (world) was unmanifest. And that is manifested as name and form'. All these and several other Srutis prove that Brahman is the cause and from Him comes out the effect in the form of the entire universe and that they are not essentially distinct from each other. It is, therefore, that by the knowledge of the single cause all the effects becomes known. So says the Śruti-'O Śvetaketu, didst thou ask for that instruction by which the unheard, becomes heard, the unperceived becomes perceived and the

^{1.} Chā. upa, VI. i. 4.

Chā. upa, VI. ii. 1.
 Chā. upa, VI ii. 3.
 Chā. upa, VI vini. 7.
 Chā. upa, III. xiv. 1.

^{6.} Brha., I. iv. 7.

^{7.} Chā. upa. VI. I. 2-3.

unkown becomes known?'.1 Again, the Sruti says-'Just as O Saumya ! by a single clod of clay all that is made of clay becomes known-all the modifications being only a name based upon words; the truth being that all is clay'.2

That in the presence of cause alone an effect is possible and not in its absence, shows that the effect is present in the cause and is not distinct from the latter, just as, it is only when clay is present there is the possibility of a jar coming into existence and not otherwise. It is, therefore, that we read in the Chandogya that-'All these creatures' O Saumya! have their root in Being (sat)'.3

Again, that the effect which comes after is said to exist in the form of cause before its production, and that both the effect and the cause are said Cause and effect to have the same substrate, show that identical effect is not distinct from the cause. So says the Sruti-O Good man (Saumya)! this (universe) was certainly existent in the beginning'.4 'This (universe) was Brahman in the beginning'. In all these, it is clear that the effect in the form of universe was present in Brahman, the cause.6

As regards the Srutis—'It was certainly non-existent (asat) in the beginning',7 'Or it was non-existent in the beginning.8—which apparently show that the effect in the form of universe was non-existent in its cause, namely,

8. Taittirlya, II. vii. 1.

^{1.} Chā. upa. VI. i. 2-3.

Chā. upa. VI. I.4.
 VI. viii. 4.

^{4.} Chā. VI. ii. 1.

^{5.} Attareyaranjaka, II. iv, I, 1.

^{6.} Kaustubha, II. 1. 16.

^{7.} Chā. III. xix. 1.

Brahman—it may be pointed out that the real meaning of these texts is that the universe with its name and form manifested was not present in the cause in the very beginning; and that they never meant that it was entirely non-existent. It is, therefore, that the term asat has been explained as avyakta (unmanifest) and not as non-present or unreal. This meaning of the above quoted Sruti is clear from the same text where just after—'It was non-existent in beginning' it adds—'that was existent'.' असदेवेदमम आसीत्। तत्सदासीत्.

Besides, it is found that people desirous of producing curd, a jar, a neck ornament (rucaka) definitely use milk clay and gold as their respective material cause, and that the desirer of curd never uses clay, and so on. This restriction in the choice of the material cause would not be necessary and also possible if the view that the effect is totally absent from the cause is upheld. Nobody has ever seen the sprouting of the barley-plant from firy particles where the former is entirely absent.²

The universe present in its cause is just like a big piece of cloth folded together and not able to cover any space and become visible to all, but when it is unfolded it spreads over a big space and is also seen by all as a cloth. But it is not quite correct to deny its very presence while folded. Or it is just like the limbs of a tortoise; when they are taken in they are not seen, but they become visible as soon as they are brought out Again, the universe is just like a big tree which remains concealed in a small seed and is not visible to any person, but no sooner it comes out in the form of a tree,

^{1.} Chā. III. xix. 1.

^{2.} Kaustubha, II. i. 17.

then it manifests itself to all. This universe with Parameivara as its material cause is real (sat) like its own
cause, and although apparently different from Brahman,
yet it is not essentially distinct from Him.\(^1\) It is quite
clear from what has been said above that this school
of thought, like the Sānkhya school, believes in the
maxim—'The unreal has no being, and the real never
ceases to be'.\(^2\)

The modifications of Prakṛti represent the object of experience of pleasure and pain (bhogya), or the implement of bhoga and also the place of bhoga of the Jīva. Sound, touch, colour, taste, and smell and objects qualified by these, food and drink, etc., all represent the object of bhoga. Body, sense-organs, manas, ahankāra, Buddhi stand as implements of bhoga; and the place for bhoga is the entire Brahmānda along with all the 14 worlds. For Pur usottama, the Lord, all this is His joyful sport and its implements and its place.

The Brahmānda is of the form of the fruit of the wood-apple tree (kapittha) and is manifested by the process of Paūcīkaraņa. This is entirely produced out of Prakṛti. The various parts and their locations of this Brahmānda are given below, as found in the Viṣṇu Purāṇa, aṁsa 2, Adhyāya 3; and the Viṣṇūdharmottara4. which are considered to be authoritative by this school of thought, in the form of a chart.

This is what is known as the earth (bhūbhāga) along with its seven Dvīpas and oceans. This entire earth is

^{1.} Kaustubha, II. 1. 19.

^{2.} Gītā, II. 16.

^{3.} Bra. Su., II. 52; Vedantaratnımanjusa, p. 31.

^{4.} I. vii. 5-11.

surrounded by the Golden Earth (Kāncana-bhūmi) whose area is double that of this earth the Golden Earth is again, encircled by the mountain called Lokāloka which is enveloped by pitched darkness. This, in its turn, is surrounded by the Garbhodaka, the interior water, which itself is encircled by the Egg Pan (Anla-katāha) which is placed obliquely (tiryaksamsthānaprakārah)

Below this bhū (earth) are the seven planes of Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala and Pātāla Lokas below the earth In the centre of these very seven lokas, there are the twentyone hells—Raurava, etc, for the experiencing of the results of evil deeds. Below these there is pitched darkness, then the Garbhodaka and then the Andakatāha

Above this Bhūlola there is the Sūryamandala extending over a space of one lakh yojanas and inhabited by Lokas above the earth the Siddhas, Munis, etc This is called Bhuvarloka Above this there are the regions of the Moon, the stars and planets (naksatra), Budha, Sukra, Mangala, Brhaspati, and then the seven sages, namely, Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasistha, who constitute the cons tellation called 'Ursa Major', and then there is the Dhruva, the Polar Star, in ascending order The space between the Sūryamandala and the Polar Star spreads over 14 lakh yojanas and is known as the Svargaloka Above this, there is the Maharloka extending upwards for one koti-yojana Then, there is above this the Janaloka which covers the space extending for two hoti yojanas Beyond this is the Tapoloka with the expansion of eight hote yojanas Then, there is the Satyaloka extending for twelve koti yojanas Then, there is again, pitched darkness and then the Garbhodaka Then, there is the Anda-kaṭāha which covers one koṭi yojanas

This all taken together represents one Brahmānda. Such infinite number of Brahmāndas are floating in the Vibhūti of the Lord. The creation upto the Caturmukha is directy from the Lord Himself; and after this, Caturmukha and others are entrusted with the work of creation. This is how the universe comes to exist.

The process of Pancikarana referred to above is as follows:

The Lord, after creating the five bhūtas, divides each of these into two equal parts. Then each of the second half of each of the five bhūtas is divided into Pañcīkaraņa four equal parts. And then each of these four parts is combined with each of the four parts of each of the five bhutas leaving the one of its own kind. Each of these amalgamated parts of the five bhutas forms one half and when it is mixed with the pure first half of each of the bhutas, then the two together produce the quintuplicated bhata. In the process of creation the product beginning with the Mahat and ending with body, which is a product of food, is called Annamayah Purusah. The Manas along with the organs of action represents what is called . Manomayah Purusah. The five vital airs along with the organs of action represent Pranamayah Purusah. Jiva is the Vijnanamaya-Purusa, while Paramatman is the Anandamaya-Purusa.

BRAHMAN AND JAGAT

Like the relation between Jīva and Brahman, the relation between Brahman and Jagat also is both of difference and non-difference. Thus, the universe, which is an effect, is a modification (Parināma) of the Lord.

Whether with forms or without forms it remains in its cause.1 Not exactly understanding the significance of the term Parinama in this connection, some think that Brahman, being all-pervasive can have no Parinama which is further supported by the fact that there are no constituent parts in Brahman. To remove Theory of these misunderstandings it is necessary that Parinama one should know that by Parinama here they mean takti (potency). Next, the possession of constituent parts is not the cause of modification. In fact, it is the peculiar potency which whenever and wherever is present, there the modifications are found. Then even all-pervasive objects are seen to have modifications. For instance, Akasa which is all-pervasive modifies itself into Vayu; and it is therefore, that the Sruti says-

From Akaea comes out Vayu'. Besides, there in no-

thing which is not possible for the Lord to achieve.

His powers are unlimited and are of diverse nature.

Parināma has been classed by Śrī-Nivāsācārya into two types: (1) Svarāpa-Parināma according to which the Prakṛti, without being supervised by the Lord, herself independently produces changes, as is the case with the Sānkhya system; and (2) Śakti-viksepa-lakṭana-Parināma, according to which a Parināma is nothing but the power of ejection and this is what the Nimbārka School of Vedānta propounds. Thus, the Lord, like a spider, when He so desires, manifests the universe, and when He wants to take it in, He contracts His powers and then there is the Pralaya.

In manifesting the universe the Lord does not require any implement to help Him, like a potmaker. It

^{1.} Kaustubha, III. ii. 27.

is through His own extra-ordinary Powers that He ejects the universe.¹ The Lord has no desire of His own for the fulfilment of which He should create the universe. Even then when He creates the universe, it is simply an act of His Līlā—joyful sports.² Besides, He thereby helps the Jīvas to experience the results of their past deeds.² We should not accuse the Lord for creating unequal beings, namely, gods, human beings, lower creatures etc., and for being cruel for making them experience the three kinds of pain. The Lord creates the beings in accordance with the individual deeds

Creation based on past deeds of those very beings done in their past births.⁴ And as the creation has no

beginning, there would never be any lack of past deeds for the guidance of the Lord for creating beings.5

PROCESS OF PRALAYA

The reverse of creation is called Pralaya. The process of Pralaya is described as—earth through gandha-tanmātra merges into water. Water through rasatanmātra merges into tejas, which, in its turn, merges through rūpa-tanmātra into Vāyu. Vāyu through sparša-tanmātra merges into Ākāša which having merged into 'abda-tanmātra merges into the Bhātādi (Tāmasa-Ahankāra). The organs of sense and action merge into the Rājasa-Ahankāra. Manas and the Presiding deities of all these merge into Vaikārika-Ahankāra. All these three aspects of Ahankāra thereafter merge into Mahat, which, in its turn, merges into the Avyakta. This Avyakta, in its turn, merges into Puruṣa which merges into the

^{1.} Saurabha, II. i. 23-24.

^{2.} Brahma-sūtra, II. i. \$2.

^{3.} Kaustubha, II. i. 26, 33.

^{4.} Kaustubha, II. i. 33.

^{5.} Kaustubha, II. i. 34.

Lord. From which again, there is creation through the causality of the Lord Himself.¹

DIFFERENCE IN THE VERSION OF THE BRAHMASUTRA

No doubt, there was originally only one single version of the Brahmasūtra composed by Bādarāyaṇa who had meant only one meaning of all the Causes of difference in words used in the Sūtras. But as the Brahmasütra version Sūtras were handed down in guruparamparā only verbally, and as the formal splitting up of the words (padaccheda) could not be correctly followed in the beginning stages and as every Acarya viewed the Reality from his own independent angle of vision, the words of the Sutras were split up according to the needs of the view-point of each Acarya. So there has been differences in the version and consequently, differences in the meaning of the Sutras and also in starting different schools of Vedanta on the basis of the Badarayann-Suras. Then again, as the upanisads contain all possible thoughts later on representing various stand-points adopted by the Ācāryas, each Ācārya eould easily found support for his view-point from the upanisad. So we have today about twelve different commentaries on the so-called same Sutra work. Though there are many commentaries on it and different versions of the Sūtra, yet I give below a comparative chart of the three main schools of Vedanta only here for a comparative study, namely the Brahma-Sūtra according to Sankarācārya, Rāmānujācārya and Nimbarkacarya. This will, in brief, show the main difference in these three schools.

^{1.} Vedantaratnamanjūsa, pp. 36-37.

Nimbārkācārya

Rāmānujācārya

Śańkarācārya

- I. i. 9 Pratijňavirodhat.
- I. i. 25 o niyamāt.
- I. ii. 16 at eva ca sa Brahma.
- ii. 20 na ca smārtamataddharmābhilāpāt.
- I. ii. 21 Sarīrascobhaye'pi hi bhedenainamadhīyate.
- I. ii. 27 Sabdadibhyah.....puruşamabhidhiyate.
- I. iii. 2 o vyapadeśat.
- I. iii. 3 Nānumānamataccabdāt.
- I. iii. 4 Pranabhrcea.
- I. iii. 5 Bhedavyapadešācca.
- I. iii 23 Api tu smaryate.
- I. iii. 35 Kşatriyatvagatescottaratra caitrarathena lingāt.
- I. iii. 38 Śravanādhyayanārthapratişedhāt.
- I. iii. 39 Smṛteśca.
- I. iv. 26 Atmaketeh parinamat.
- II. i. 11 Tarkāpratişţhānādapyanyathānumeyamiti cedevamapyanirmokşaprasangah

- I. i. 9 Pratijňavirodhāt.
- I. i. 25 As in Nimbarka,
- I. ii. 16 As in Nimbarka.
- I. ii. 2 / Na ca smārtamataddharmābhilāpācchārīraśca.
- I. ii. 21 Ubhaye'pi hi
- I. ii. 27 Šabdādıbhyah.....puruşamapi cainamadhīyate.
- 1. iii. 2 Vyapadešācca.
- I. iii. 3 Joins the 3rd & 4th Sūtras of Nimbārka into one.
- I. iii. 4 Bhedavyapadešāt.
- I. iii. 22 Api smaryate.
- I. iii. 35 Kşatriyatvāvagateśca.
- I. iii. 36 Uttaratra castrarathena lingāt.
- I. iii. 39 Same as the 38th of Nimbārka.
- 1. iii. 40 Smṛtesca.
- I. iv. 26 Atmakrteh.

- I. i. 9. This Sūtra is not found here.
- I. i.25 o Nigadāt.
- I. ii. 16 Not found in this School.
- I. ii. 19 As the 20th of Nimbarka
- I. ii. 20 As the 21st of Nimbarka.
- I. ii. 26 As the 27th of Rāmānuja
- I. iii. 2 As in Nimbārka.
- I. iii. 3-4 As in Nimbārka.
- I. iii. 5 As ın Rămanuja.
- I. iii. 23 Api ca Smaryate.
- I. iii. 35 As in Nimbārka.
- I. iii. 38 Śravanādhyayanārtha pratişedhāt smṛteśca.
- I. iv. 26 As in Nimbark.
- II. i. 11. Tarkāpratisthānādapyanyathānumeyamiti cedevamapyavimoksaprasangah
- II. i. 17. Asadvyapadešānneti cenna dharmantarena.
- II. i. 18. Yukteh Sabbantaracca.
- II. i. 30. As in Ramanuja.

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Nimbārka				Rāmānuja					Sankara			
11	1	17 Asadvyapadešānneti cenna dharmantareņa vākyašesāt yukteh šabdī- ntarācca		1V 1	11	Pariņāmāt Tarkāpratisthānāt Anyathānumeyamiti cedevamapyanirmoksapra-	II		35 Na karmāvibhāgāditi cennānāditvāt 36 Upapadyate cāpyupala- bhyate ca			
II	1	29 Sarvopeta ca sā taddar- sanāt	II	1	18	sangah As m Nimbārka	II II	11 11	I-2 As in Nimbārka 6 As in Nimbārka			
II II	11 11 11 11		п	1 1 11	30 35 1	Sarvopetā ca taddaršanāt As in Nimbārka Both the Sūtras 1 2 of Nimbārka are joined in- to one Sūtra The 6th Sūtra of Nim bārka is here read as the 8th Sūtra As in Nimbārka	II II	11 11 111 111	19 Itaretarapratyayatvādītī cennotpattīmātranīmītt- atvāt 31 As in Nimbārka 38 As in Nimbārka 3 Gauņyasambhavāt 4 Śabdācca 6 Same as the 5th of Nimbārka 11 Āpah			
		papannamiti cenna san- ghātabhāvānimittatvāt		A.T. (1)		The 31st Sutra of Nim- barka is not found in			12 Prthivyadhikārarupa Šabdāntarebhyali			
II II	11 11	38 Sambandhānupapattešca				Rāmānuja The 38th Gutra of Nim bārka is not found in	II II	111 111	26 Vyatireko gandhavat27 Tathā ca daršayati34 Vihāropadešāt			
		604				Rāmānuja	11	111	35 Upādānāt			

Nimbarka

- II. iii. 5 Pratijāāhāniravyatirekācchabdebhyaḥ.
- II. iii. 10 Apah.
- II. iii. 11 Prthivī
- 11. iii. 12 Prthivyadhikārarūpašabdāntarebhyah.
- 11. iii 26 Vyatireko gandhavattathā hi daršayati.
- II iii. 33 Vihāropadešāt.
- II. iii. 34 Upādānāt.
- II. iii 43 Mantravarņāt.
- II. iii. 44 Api ca smaryate.
- iii. 45 Prakāšadivattu naivam parah.
- II. iii. 52 Pradešāditi cennāntarbhāvāt,
- II. iv. 2 Gaunyasambhavāt.
- II. iv. 3 Tat prāk śruteśca.
- II. iv. 11 Jyotirādyadhisthānam tu tadāmananāt.
- II. iv. 15 Prāņavatā šabdāt.
- II. iv. 18 Bhedaśrutervailakşaņyācca.

Ramānuja

- II. iii. 3 As in Nimbārka.
- II. iii. 5 Pratijāāhāniravyatirekāt.
- II. iii. 6 Sabdebhyah.
- II. iii. 11 Apah.
- II. iii. 12 Prthivī
- II. iii. 13 Adhikararupasabdantarebhyah.
- II. iii. 27 Vyatirekogandhavattatha ca daršayati.
- II. iii. 34 Upadanadviharopadeśacca.
- II. iii, 43 As in Nimbarka.
- II. iii. 44 Api smaryate.
- II. iii. 45 As in Nimbarka.
- II. iii 52 Pradešabhedāditi cennāntarbhāvāt.
- II. iv. 2 Sutras 2 and 3 of Nimbarka are joined into one.
- II. iv. 13 Sütras 14 & 15 of Nimbarka are joined into one.

Sankara

- II. iii. 44 Mantravarņācca.
- II. iii. 45 Api ca smaryate.
- II. iii. 46 Prakāšādivannaivam parah.
- II. iii. 53 Same as the 52nd Sūtra in Nimbārka.
- II. iv. 2-3 As in Nimbārka.
 - II. iv. 14-15 As in Nimbarka.
 - II. iv. 18 Bhedasruteh.
- II. iv. 19 Vailakşanyacca.
- III. i. 15 Api ca sapta.
- III. i. 16 As in Nimbarka.
- III. i. 22 Sabhavyapattirupapatteh.
- III. ii. 20-21 As in Nimbarka.
- III. iii. 2 Bhedanneti cennaikasyamapi.
- III. iii. 31 Aniyamah sarvasamavirodhah sabdanumanabhyam.
- III. iii. 35. Antarabhūtagramavatsvatmanah.

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			Nīmbārka				Ramanuja			Sankara
III			Apı sapta Tatrāpı ca tadvyāpārā- davirodhah	III			Same as the 11th Sütra of Nimbarka As in Nimbarka	III u	1 3	36 Anyathā bhedānupapat- tiriti cennopadešāntara- vat
III	1	22	Tat sväbhävyäpattıru- papatteh	III	1	16	Tatrāpi tadvyāpārāda- virodhah.	III ı	1 4	17 Vidyaiva tu nirdhāra- ņāt
Ш	11	20	Vrddhihrāsabhāktva- mantarbhāvādubhaya-	III			Tatsabhavyapattırupap- atteh	III u	7	18 Daršanācea 7 Niyamācea
III III			sāmanjasyādevam Daršanācca Bhedānneti cedekasyā-	III	17.77		The 6th Sutra of Nim- barka is the 4th here & the 4th is the 6th	III r	, 2	8 Paramaršam Jaiminira- codana capavadati hi, 14 As in Nimbarka
ш	111	31	mapı Anıyamah sarveşāmavı- rodhah sabdānumānā- bhyām				The Sutras 20 & 21 of Nimbarka are joined into one	III 13	. 4 , 4	0,37 As in Nimbarka 2 As in Nimbarka 6 Srutešca
III	111	35	Antarabhūtagramavats- vātmano nyathābhedā- nupapattirīti cennopa-		111	32	As in Nimbarka. As the 31st of Nimbarka As in Nimbarka with	IV 1 IV 11	l	2 Ata eva ca sarvanyanu 5 Ubhayavyamohattat'si- ddheh
			desantaravat Vidyaiva tu nirdhāra- ņāt daršanācca				the difference that in place of Upadesantara- vat here it reads Upa-	14 11	1	5 Apratikālambanānna- yatīti Bādarāyaņa ubha- yathā'doṣāt tati kratuṣ-
III			Niyamacca Paramarsam Jaiminira- codanaccapavadati hi	III			dešavat As in Nimbārka Niyamāt			ca ca

Nimbarka .

- III. iv. 24 Tatha caikavakyatopabandhat.
- III. iv. 30,37 Api ca smaryate.
- III. iv. 42 Upapürvamapi tveke.
- III. iv. 46 The Sütra found in Sankara is not here.
- IV. iì 2 Ata eva sarvanyanu.
- IV. iii. 5 The Sutra found in Sankara is not here.
- IV. iii. 14 Apratīkālambanannayatīti Bādarāyaņa ubhayathādoşāt tat kratuśca.

Ramanuja

- III. iv, 18 Paramaršam Jaiminiracodanaccapavadati hi.
- III. iv. 24 Tatha caikavakyopabandhat,
- III. iv. 30,37 Api smaryate.
- III. iv. 42 Upapūrvamapītyeke.
- III. iv. 46 The Sütra found in Sankara is not here.
- IV. ii. 2 As in Nimbarka.
- IV. iii. 5 The Sūtra found in Sankara is not here.
- IV. iii, 14 Apratīkālambanānnayatīti Bādarāyaņa ubhayathā ca doşāt tat krtušca.

CONCLUSION

From the above it is clear that Nimbārka sometimes agrees with Śańkara and disagrees with Rāmānuja, and sometimes agrees with Rāmānuja as well as disagrees with Śańkara. This seems to be just in keeping with his position of the propounder of the theory of Bhedābheda. Rāmānuja helps Nimbārka to establish difference (Bheda) between Jīva and Paramātman, or Paramātman and Jagat, while Śańkara helps him to establish non-difference between these. To an ordinary and impartial student of Indian philosophy, the position of Nimbārka is more appealing. But to one who wants to go into the heart and spirit of the Śrutis and who is also eager to know the ultimate Truth, the position of Śańkara is much more satisfying.

The ultimate Reality is only one which can, be correctly expressed and realised negatively. Difference is for the jijnāsus of lower stage while identity is for the jūānins and this alone gives full satisfaction. Thus the position of Nimbārka is lower than both Sankara and Rāmānuja who also believes in identity though qualified unlike that of Sankara.

सम्प्रदायानुसारेण निम्बादित्यमतं मया। प्रदर्शितं प्रवन्धेऽस्मिन् प्रीयतां परमेश्वरः ॥ A

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